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THE CENTURY BIBLE

A MODERN COMMENTARY

EDITED BY

PRINCIPAL W. F. ADENEY, M.A., D.D.

CORINTHIANS

EDITED BY

PROFESSOR J. MASSIE, M.A., D.D.

OXFORD
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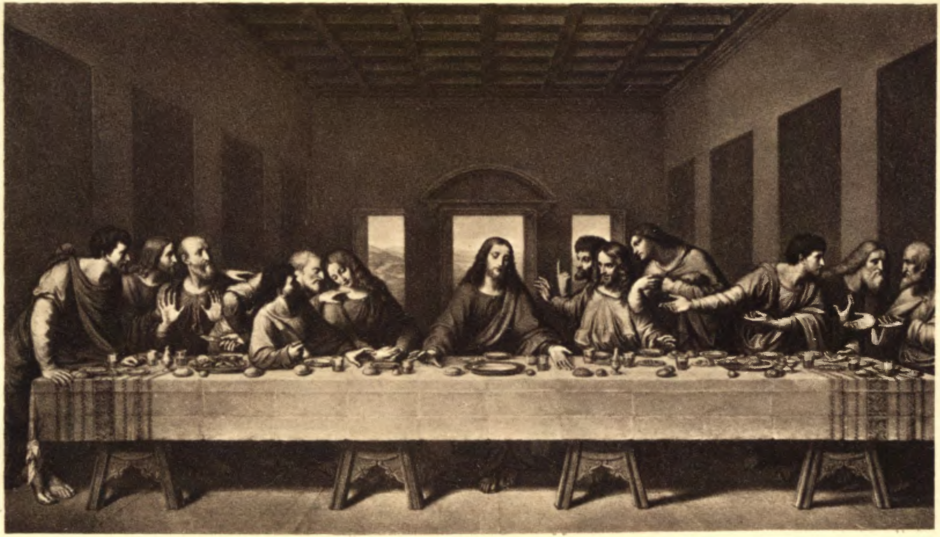

THE LAST SUPPER
BY LEONARDO DA VINCI

The Century Bible

A MODERN COMMENTARY

Corinthians

INTRODUCTION
AUTHORIZED VERSION
REVISED VERSION WITH NOTES
ILLUSTRATIONS

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THE EPISTLES OF PAUL THE APOSTLE

I AND II CORINTHIANS

INTRODUCTION

THE EPISTLES OF PAUL THE APOSTLE

I AND II CORINTHIANS

INTRODUCTION

I. AUTHORSHIP.

THAT these Epistles are Paul's was asserted by Baur—with all his faults, the epoch-maker in that historical criticism of the New Testament which has been a characteristic of the nineteenth century—and is denied by no reasonable and historical critic. Till recent years Bruno Bauer alone among critics, with Grätz among historians, refused to accept this mature judgement; but Bauer was wedded to a theory that Christianity owed itself to the Græco-Roman philosophy and culture of Philo, Seneca, and the emperors culminating in Marcus Aurelius ; and his efforts to harmonize Christian history and literature with his theory have earned for him the title of the representative, among Biblical critics, of the 'most untenable arbitrariness.' Following his solitary lead a Dutch School, starting with Pierson of Amsterdam, have sought to dig up the foundations of these books as they have of all others in the New Testament Canon. Loman, for example, reopened the question of their genuineness with the design of proving that the New Testament picture of Jesus Christ is unhistorical, and detected in these Epistles the results of the conflicts of the second century. Steck of Bern, while holding fast to Jesus as the founder of Christianity, followed Loman in throwing doubt upon Epistles of which the Acts says nothing, and on which the church in Asia Minor is silent down to the time of Justin Martyr. To such unhistorical eccentricities little heed need be paid. Hitherto the attack upon the Pauline authorship has entirely failed, for the defence is impregnable. As to the First Epistle, Origen, living in the first half of the third century, and acquainted with Alexandria, Cæsarea, Antioch, Rome and many other places, affirms that he had never heard its genuineness questioned. Clement of Alexandria, on the confines of the second and third centuries, names Paul's 'former Epistle to the Corinthians' as containing the passage, 'Brethren, be not children in mind.' Polycarp, who was Bishop of Smyrna in the first half of the second century, quotes, 'Or know we not that the saints shall judge the world? *As Paul teacheth.*' Clement of Rome, himself writing to the Corinthians about the end of the first century, tells them to 'take up the letter of the blessed Paul the Apostle' in which 'he wrote to you about himself and Cephas and Apollos, because even then ye had made for yourselves parties.'

The early testimony to the Second Epistle is less complete, but is quite adequate. Clement of Alexandria, in the reference cited above, implies a later Epistle when he speaks of 'the former' one. Irenæus also (who knew both Smyrna and Lyons, the East and the West, in the second century) in naming 'the First Epistle' suggests at once that he knew of a second; and (in the Latin translation of his work *Against Heresies*) he actually quotes the passages about the 'god of this age' and the 'sweet savour of Christ' as sayings of Paul in 'the Second Epistle to the Corinthians.' The Epistle is attested likewise by internal evidence—its obvious connexion with the First, and the peculiarity of its character. Such strong censure, clothed in so trenchant a form, no forger would have attempted to write: such an exposure of the condition of a church no church would have cared to preserve had they not reverenced the handiwork of the professed author. And this argument applies to the First

Epistle with only less force than to the Second. Lastly, if we know anything of Paul himself and his manner of writing, we cannot but feel that these Epistles represent him: the style bewrays the man. 'The intense personality, the vehement emotion, the joy, the affection, the tenderness, the fiery indignation, the self-vindication, the profound thoughts as to the mysteries of God,' all remind us (especially in the Second Epistle) of him whom the Acts and the Galatian letter have revealed to us. 'The episodes, the side glances, the allusive references without number,' the abrupt transitions from irony to tenderness, from love to bitter upbraiding, and then to love once more—whose hand have we here but Paul's? The idea of forgery is inconceivable.

II. THE CHURCH.

(1) ITS ATMOSPHERE.

ABOUT one hundred years after the destruction of Corinth by the Consul Mummius (146 B.C.), Julius Cæsar (44 B.C.) had founded there the Colonia Iulia Corinthus, consisting mainly of veterans and freedmen. Pausanias the historian gives us to understand that none of the descendants of the former inhabitants were reinstated in the restored city; yet many of these, with other Greeks, must naturally have been attracted to it afterwards[1]. To the population, already so far mixed, was soon added, as in all the more considerable cities on the Mediterranean coast, a Jewish colony (Acts xviii. 4). The commercially advantageous situation of the city—lying as it did on the direct sea route between East and West, and on the great line of communication extending from Syrian Antioch through the Cilician Gates, Lycaonia, Ephesus, and Corinth to Rome, with an eastern port, Cenchreæ, about nine miles off, and a western, Lechæum, on the other side of the isthmus and not more than a mile and a half away—made it the calling-place of multitudes of foreigners, and the abode, more or less permanent, of thousands of traders and sailors of all nations. Thus, in Paul's time, though it was the principal city of the province of Achaia (the southern of the two provinces, Macedonia and Achaia, into which Greece had been divided) and the seat of the proconsul, it had ceased to be specifically Greek. But, in a Greek atmosphere, Greek traditions and Greek character had a moulding influence. The Isthmian Games were revived, the fine arts were cultivated, the wisdom of the ancients was affected, schools of philosophy and rhetoric flourished; and Publius Ælius Aristides records, in the second century A.D., that in every street in Corinth you met a 'wise man.' With the imitation of the Greek genius came also the Greek levity, curiosity about the mysterious, strife about words, partisanship for this rhetorician and for that; in short, all the vices of the Greek democratic spirit running riot in the period of Greek decline[1]. But this was not the worst. Whatever tendencies Greece displayed towards unchastity and excess took in Corinth an aggravated form. With the specifically Roman gladiatorial shows (I. iv. 9, xv. 32) came also the Roman gluttony and drunkenness, and from the East rolled in the Orontes[2] torrent (so bitterly denounced by the Roman satirist) of profligacy under the sanction of religion. The Greek worship of Aphrodite took a shape grosser and more debased from the worship of the

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[1] Professor Ramsay (*Expositor*, 6th Series, vol. i, p. 19) says Corinth contained 'a certain proportion of Roman population, descendants of the Italian colonists of 46 B.C., and a much larger proportion of purely Greek population.'

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[1] Professor Ramsay (*Expositor*, 6th Series, vol. i, p. 20) attributes to Corinth at this time 'an over-stimulated civilization,' 'a worldly and material' atmosphere, 'with little of the highest elements of Græco-Roman civilization.'

[2] Juvenal, *Sat.* iii. 62 'Syrus in Tiberim defluxit Orontes.' Antioch looked down on the Orontes flowing westwards.

Phœnician Astarte ('Ashtoreth, the abomination of the Zidonians,' 2 Kings xxiii. 13), and her presbytery, with its thousand courtesan votaries, gave a tone to the city and its morals which made it a byword even in contemporary Greece, and renewed its claim to the proverbial word *Corinthiazesthai*, 'to live like a Corinthian,' which the Romans also had imported under the form 'Corinthiace vivere.' Thus the *Corinthiazesthai*, which in Aristophanes was a synonym for whoredom, and the *Corinthia corē*, which in Plato stood for a harlot, found these their old connotations once more in accordance with fact. The geographical position of Corinth was its weal and its woe.

Into this congeries of nationalities, with its 200,000 freemen and (if the number be not exaggerated) 400,000 slaves, came Paul (perhaps in the autumn of 50 A.D.), pursuing his policy of 'going where the Roman Empire goes,' that, on the lines of the Roman idea of universal citizenship, he might, as a Christian imperialist, make the religion of Christ the religion of the Roman world. At Athens, where he had just been striving in vain to infuse some seriousness into its news-hunting frivolities, he had been impressed with the multitude of its idols and the superabundance of its religiosity: what impressed him at Corinth may perhaps be gathered from the fact that there he wrote the last section of the first chapter of the Epistle to the Romans, 'the moral history of a heathenism delivered over to the lust of its own heart.'

(2) THE FOUNDING.

The account in Acts xviii. 1-18 of the founding of the church is but a meagre one, and gives us no idea of the problems Paul had to face. Of all the incidents of the year and a half's residence the narrative finds room only for the following. (1) Paul found a Jew, originally from the Roman province of Pontus (and Bithynia), Aquila by name, and Priscilla (or Prisca, I. xvi. 19) his wife, who were, like himself, makers of tent cloth; accordingly he 'accosted' them, became a co-worker with them, and lived in their house. Aquila had settled in Rome, but had lately left it in obedience to an edict of Claudius expelling all Jews. This decree was due to disturbances excited by the action of one 'Chrestus'; most probably to disturbances between Jews and Christians (not as yet either popularly or officially distinguished from Jews), who on inscriptions are often called 'Chrestians,' Chrestus (i.e. 'good') being a vulgar Greek corruption of the less familiar Christus, and intended as the name of a leader currently supposed to be still alive. As Rome (according to Dion Cassius) continued to be full of Jews, it is believed that this decree of Claudius was an attempt which failed, except in the case of a few like Aquila and Priscilla. (2) We are told of his reasoning in the synagogue every sabbath day with Jews and Greeks (proselytes). After the encouraging arrival of Silas and Timothy from Macedonia, Paul redoubled the urgency of his preaching; 'he was wholly absorbed in the word, solemnly testifying to the Jews that the Anointed One was Jesus.' (3) When they grew factious and abusive, he 'shook out his garments,' proclaiming his irresponsibility, and left them to go to the Gentiles of the city, changing his place of teaching from the synagogue to the house, hard by, of the proselyte Titius Justus, apparently a Roman or Latin 'colonist' citizen, through whom, therefore, he could find access to the better class of the non-Jewish population[1]. The transference of his attention to the Gentiles and his proximity to the synagogue would naturally aggravate Jewish irritation, and fuel was added to the flame by the conversion of the ruler of the synagogue, with his household, and of many of the citizens of Corinth. (4) A night vision, assuring him of personal safety and inspiring him with the prospect of a rich harvest for his labour, prompted him to settle in the city for eighteen months. (5) Finally, we have the dramatic scene, pregnant with suggestion to Paul himself, before the judgement-seat of the proconsul. Thither the Jews, driven to desperation, dragged him, with an accusation based upon the recognition, by the imperial government, of their right to worship their God according to their own law[1]: 'This man persuadeth people to worship God contrary to the law'; that is, 'he preaches a doctrine subversive of the Jewish polity, protected as it is by Roman law, preaching Jesus as the Messiah; and that to Jews and Gentiles alike.' But Gallio, sharing, perhaps, his brother Seneca's broad views of toleration, and instinctively averse from Roman law being perverted to purposes of religious persecution[2], appears to have elicited from the accusers, by cross-examination, the real nature of the charge, so that it turned out to be not a misdemeanour or a crime of which public law should take cognizance, but only a question of word, not deed, and of names, not things, and of 'your law,' not the Roman law; and, declaring it, therefore, to be outside any jurisdiction he had a mind to exercise, roughly dismissed them to look after the matter themselves, with such self-governing powers as Rome had left to the Jewish community at Corinth. What these restricted powers were it is impossible with certainty to say; but it seems most unlikely that even such penal authority over their own members as Jewish communities possessed (beyond expulsion from the synagogue) could have been publicly exercised with severity, when the public opinion was hostile; and of the public opinion in this case we have a very broad hint when we are told that 'all the bystanders' (Greeks, according to an apparently correct explanatory expansion of the text in some ancient manuscripts) ‘seized Sosthenes,’ Crispus’ successor as ruler of the synagogue, and ‘beat him before the judgement-seat’; while Gallio indifferently allowed the populace to have their ‘rough sort of justice’ with impunity.

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[1] Professor Ramsay maintains that in Corinth, as everywhere else, 'the work of the Christian Church was to create or to enlarge the educated, the thoughtful, middle class' (*Expositor*, 6th Series, vol. i, p. 98).

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[1] Josephus, *Antiquities*, xiv. 10.

[2] See Ramsay, *Paul the Traveller*, ch. xi.

It is highly probable that this incident tended materially to shape the apostle’s subsequent course of action. The proconsul’s determined toleration doubtless presented itself to Paul as an index of the imperial policy, and helped to crystallize the idea he had already conceived of carrying Christianity along the great arteries of imperial communication and planting it at the chief centres of imperial power. He did not need Aquila and Priscilla to put the capital into his thoughts, but it would be unnatural to question that, in their talk while they worked together as artisans and evangelists, he was confirmed in his resolution to ‘see Rome also,’ as well as instructed in the character of the problems there waiting to be solved.

But, interesting as is the narrative in the Acts, so far as it goes, we have to betake ourselves to the two Epistles for any full knowledge of the nature and the difficulties of Paul’s ‘entrance’ (1 Thess. i. 9) into Corinth; and these letters, revealing as they do to us the life of a church gathered, in the main, out of a frivolous and debauched society, constitute ‘a fragment without a parallel in ecclesiastical history’—a fragment which likewise affords us a significant glimpse of the moral conditions of a heathen society veneered with Græco-Roman civilization.

First of all, these letters supply confirmation of the Acts’ account. They bring before us (II. i. 19) Timothy and Silas (the Silvanus of the Epistles) as fellow workers with Paul in the first preaching at Corinth; and Aquila and Priscilla (or Prisca) as old friends of the Corinthians, and now householders in Ephesus (I. xvi. 19) as they had been at Corinth. Crispus also, the ruler in the Acts (xviii. 8) converted by Paul, is mentioned in the Epistle

(I. i. 14) as one of the two or three he had baptized. Sosthenes, moreover, who joins in the salutation, may possibly have been the ruler, now become a Christian, who had been beaten by the Greeks. The Epistles testify likewise to the visit of Apollos and the worth of his service (I. iii. 6).

But besides consistency and confirmation to an extent remarkable considering that the historian in the Acts had, in all likelihood, not seen Paul's letters, we are furnished with fresh information as to the beginning of the preaching. Paul came among the Corinthians in conscious 'weakness, in fear and in much trembling' (I. ii. 3), feeling, without doubt, the extreme delicacy and difficulty of his task in the midst of such a society and a trembling anxiety to rise to the level of his opportunity. He discovered their passion for subtlety, empty speculation and dazzling eloquence: he feared lest the reality of things should be hidden for them behind attractiveness of form: his experience at Athens had perhaps disappointed him and weaned him from the experiment of meeting philosophy half-way: perhaps also he thought it wisest for one who spoke Greek like a foreigner to avoid all competition with the Corinthian rhetorician and philosopher. We may reasonably speculate that these were, at any rate, some of the grounds on which he confined his preaching to the simple facts of the gospel, such as he details in I. xv and such as he sums up in I. ii. 2, 'Christ, and (particularly) Christ crucified' (also II. i. 19). His hearers were 'of flesh[1],' like babes, with flesh patent, mind and spirit latent: he fed them, therefore, with milk, and not with meat; the deeper mysteries of the gospel would have distracted them from its essence; 'wisdom' he reserved for those of full growth (I. ii. 6). For success he relied on the 'demonstration of spirit and of power'; that is, he relied upon the Spirit to mould his own spirit so as to bring the truth home with a Divine energy. Other elements in the early preaching we gather from what the apostle takes it for granted that the Corinthians 'know'; for example, the indwelling Spirit (I. iii. 16), the consecration of the body as a temple (I. vi. 15, 19), the coming judgeship of the saints (I. vi. 2), morality indispensable to heirship of the kingdom (I. vi. 9), and the absolute unreality of idol representation (I. viii. 4).

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[1] *σάρκινοι*, with stress on the material (I. iii. 1).

(3) THE CONSTITUENT ELEMENTS OF THE CHURCH.

By means of such preaching Paul had become the 'father' (I. iv. 15) of a church at Corinth, perhaps also of churches in Achaia (II. i. 1), consisting mainly of Gentiles (I. xii. 2), but apparently including some Jews (I. vii. 18). The church members were mostly of no social standing: there were few, if any, philosophers, or governing officials, or aristocrats (I. i. 26–28); some were slaves, though not necessarily, or probably[1], of the lowest class, but like the freedmen, able and vigorous and money-making traders 'on the way to earn emancipation' (Ramsay) (I. vii. 21); 'some,' at any rate, had been utterly vicious (I. vi. 11). Certainly they were not all poor: some might be 'hungry,' but others could be 'drunken' (I. xi. 21). Paul hopes for a collection in aid of the poor saints at Jerusalem 'worthy' of his making the journey to carry it, and in II. viii he seems to contrast the straitened purses of the Macedonians with the ampler resources available at Corinth (II. viii. 14, ix. 6). Further, 'the tone of ironical admiration of the [spiritually] rich, clever, influential Corinthian Christians (I. iv) loses all its effect if it is taken as addressed to a congregation of the poor and needy and humble only' (Ramsay).

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[1] Gaius, Fortunatus and Achaicus, who have servile names, were probably well-to-do freedmen (I. i. 14, xvi. 15–17).

(4) Where the Church in Corinth Met.

It is uncertain whether the Corinthian Christians met in houses or in a common place of worship, like the religious societies of the day. Probably the church began in the house of Aquila and Priscilla: they had a 'church in their house' at Ephesus (I. xvi. 19). Perhaps the household of Stephanas was a church (I. xvi. 15); but the eleventh chapter (verses 18, 20, 22) suggests that there was also a common place of meeting where, like the religious associations of the period[1], they came 'together' to eat the common meal.

(5) Church Order.

There is no hint throughout these letters of any regularly constituted church authority; and it is hard to conceive that, if there had been, the meetings could have exhibited such disorder as the apostle describes (I. xiv. 26–30). True, among the offices (I. xii. 28) appointed by God, 'governments' are mentioned, but they are set by the side of 'helps,' and may mean nothing more (if they refer to Corinth) than that, in the assemblies of that church, the regulative and business capacities of certain members were prominent and serviceable. At any rate, 'the absence (from the catalogue in I. xii. 28) of pastors, bishops, deacons, and elders suggests that the government of the Corinthian church was at this time a pure democracy[2].' That Paul himself had introduced some kind of organization and discipline into the church appears deducible from I. xi. 2, where the 'traditions' (i. e. instructions) must include such as those that follow, which refer to behaviour of men and women in worship and to the conduct of the Lord's Supper. How far Paul conformed to the organization of contemporary religious clubs or associations has been the subject of considerable dispute; but one thing is certain: Paul would never have conformed to any practice that was detrimental to the essential idea of a Christian Church.

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[1] Hatch, *Organization of the Early Christian Churches*, pp. 30 ff.

[2] See Edwards on the passage, in his 1 *Corinthians*.

III. OCCASION OF THE FIRST EPISTLE (SO-CALLED).

THIS Epistle was occasioned, in part at any rate, by events that happened soon after the founding of the church. What were these events, so far as they can be ascertained?

(1) APOLLOS AND HIS TEACHING.

First of all, immediately after Paul left, Apollos[1] arrived from Ephesus, with letters of commendation from the brethren there (Acts xviii. 24 ff.). The Bezan MS. (Codex D) gives an explanatory addition which may be authentic: 'Certain Corinthians sojourning at Ephesus, and hearing him, exhorted him to cross over with them to their country.' The description of him given in the Acts suggests to us what was his special attraction. He was an Alexandrian (Jew) by race, a learned (or eloquent) man, and mighty in the Scriptures; which last qualification, so prominently brought out, probably means that he had acquired in the Alexandrian schools the power to 'apply allegory and type to the sacred books so as to educe their Messianic content' and to exhibit the connexion between Hebrew thought and Alexandrian philosophy. He had been instructed in the way of the Lord (Jesus), and being fervent in spirit, he spoke and taught accurately (that is, as far as the teaching went) the things concerning Jesus, knowing only the baptism of John. This may be interpreted to mean that by some who had remained disciples of John the Baptist he had been instructed, in Alexandria or elsewhere, in the prophetic character of Jesus, and, overflowing with enthusiasm, was teaching accurately, so far as John's doctrine carried him, but incompletely in comparison with the apostolic doctrine, the things concerning Jesus in his earthly manifestation. His position—which is not very easy to define—was probably much the same as that of the disciples in the next chapter (chap. xix) who had not 'heard whether the Holy Ghost was (given).' Both they and Apollos were probably aware of the promise that there would be a special outpouring of the Holy Ghost, for their master is recorded to have spoken of it (Matt. iii. 11). Apollos himself had the prophetic spirit upon him, and, under its influence, was continuing the work of John, who had taught his disciples to look for one who was to come. According to the gospels, and particularly the Fourth Gospel, the Baptist had himself recognized in Jesus the very 'one to come.' But a time arrived (Matt. xi.) when even he was in doubt, and there is no evidence to shew that his disciples in the mass left him for Jesus. It would seem, then, that some of them, including disciples in Alexandria and Ephesus, had not grasped the idea that Jesus was the Messiah, but from distance or want of information, or some other cause, had remained in the condition of expectation, seeing, indeed, in Jesus the crucial prophetic sign that the kingdom of God was close at hand (John i. 21, vii. 40, 41), but still wistfully looking for the more imposing advent of 'another' (Matt. xi. 3). Consequently they knew not whether the predicted Holy Ghost had as yet been given[1].

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[1] The shorter form of Apollonius, which appears in one place in the Bezan MS.

Priscilla and Aquila—the order of the names four times out of six—moved by his fervour and promise of signal service, 'took him unto them,' and expounded to him 'more accurately' the way of God, including (whatever else there might have been) the absolute Messiahship of Jesus; for this (Acts xviii. 28) became at once the new point in his teaching, even as it was the new point impressed by Paul upon the incompletely taught disciples found by him at Ephesus after Apollos had gone to Corinth (Acts xix. 4). He proved himself immediately, as Paul and the Acts both testify, an effective worker: what Paul had planted, he watered (I. iii. 6). Says the writer of the Acts, 'Through the grace [given him] he helped much them that had believed; for he powerfully confuted the Jews, [and that] publicly, shewing by the scriptures that Jesus was the Christ.' It is not difficult to understand the power of his method with the Jews. Nor would it be without fascination for Hellenic minds, more especially for such minds as were familiar with the long-established application of allegorical philosophy to Homer, 'the Bible of the Greeks.' No wonder, then, that to some of the Christians at Corinth Apollos seemed superior even to Paul.

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[1] Compare the ἦν of John vii. 39 with the ἔστιν of Acts xix. 2.

(2) THE 'PARTIES.'

(i) *Those of Paul and Apollos.*

This prepares us for the event possibly next in order, the rise of 'parties' in the church. The situation was no novelty in a Greek atmosphere. In the Greek cities each favourite orator had his group of admiring partisans: so, in the Corinthian church, some attached themselves specially to Apollos, calling themselves by his name. As a natural result, those, or some of those, with whom gratitude and allegiance to Paul, their founder and father, were still paramount, being grieved that Apollos should in any way be preferred to him, began to take a pride in calling themselves by the name of Paul. It seems to have been a partisanship of taste and personal preference on account of method and manner of teaching rather than a sectionalism of view on account of variety in actual doctrine.

One of the characteristics of a democracy not vigorous and healthy, but sickening and feverish, is to put persons before principles. Of this tendency the Paul and Apollos parties must have been exemplifications. There was, according to all the evidence we have, no difference of principle to divide them. Apollos had been won over by Priscilla and Aquila (probably themselves converts of Paul's) to Pauline Christianity; it is most unlikely that in doctrine Paul and he were opposed. Paul himself shews that he was unaware of any such opposition when he says, 'I planted, Apollos watered' (I. iii. 6; cf. also verse 22); or when he tells (I. xvi. 12) how he had pressed Apollos to visit the Corinthians again. Moreover, what Paul condemns in the First Epistle is not diversity of doctrine, but faction and disputatiousness; and he selects as the typical object of his censure and basis of his argument the factiousness of his own party and that of Apollos (I. iii. 4-9, iv. 6). He felt that he could more safely and emphatically, because with more obvious impartiality, assail the factiousness if he assailed the two parties which could not even be suspected of differing doctrinally from himself. By taking this line he could preclude the charge that he was branding as factiousness the depreciation either of himself or of his doctrine. This view that the parties were not doctrinally distinct is confirmed by two further considerations. Paul's aim throughout is to shew that all the teachers are but servants of Christ and of the church: 'What then is Apollos? and what is Paul? Ministers through whom ye believed' (I. iii. 5). 'Wherefore let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas' (I. iii. 21, 22). And, secondly, the 'I of Christ' (I. i. 12) could hardly have been a sign of doctrinal difference from Cephas or Apollos or Paul. Whatever Judaistic tendency may afterwards have attached itself to the parties of Cephas and Christ, there is no hint of such a tendency in this Epistle. It contains no polemic against the Judaistic as such; and if there were Judaistic tendencies they must have been mild, devoid of significance, and confined to a few.

It may be asked, however, Why then does Paul expend four chapters on the 'parties,' if their views of the gospel were practically the same? Partly because the glorying in men was absurd and pernicious, gendering strife and conceit, and distracting from the substance to the shadow. Partly because he perceived that the differences, though at first personal and mainly a question of taste, were rifts which would widen. The very fact that Paul was made a mere head of a party instead of being regarded as the primary authority, because the founder of the church, was already perhaps being covertly used by his enemies as a means of sapping his apostolic position. The main drift of chapter ix is, of course, to offer his own waiving of apostolic rights as an example to the 'strong' to waive their liberty for the sake of the 'weak'; but, incidentally, he discloses a subterranean uprising against his claim to be an apostle: 'If to others I am not an apostle, yet at least I am to you' (I. ix. 2).

Our contention that the 'parties' were not opposed in doctrine must affect our conception of the third and fourth parties.

(ii) *The Cephas Party.*

What was the true nature of this party? In the first place, it (or its nucleus) probably consisted of personal disciples of Peter, as the Paul party and the Apollos party reached back to personal relations with Paul and Apollos respectively. For this reason some accept as historical a visit of Peter to Corinth. Such a visit is, of course, not impossible; but there is no other trace in the Epistles of any such visit, and it is not mentioned anywhere before Dionysius of Corinth (about 170 A.D.), cited in Eusebius' *Church History*, ii. 25: in that passage, moreover, Peter is made the co-founder of the church, a thing most improbable, since Paul must, in that case, have mentioned his share in the work (see II. i. 19, Paul, Silvanus, Timotheus). Possibly some of Peter's converts or pupils had arrived in Corinth on business errands; or certain members of the Corinthian Church, perhaps Jewish Christians, had met with Peter at Jerusalem or elsewhere, and had acquired for his generous nature a strong affection, and for his teaching and his practice a high appreciation. The party need not have been large to produce division; and the principal parties seem to have been those of Paul and Apollos. As to the element of attraction which had drawn these men to Peter, it could not have been anything violently Judaistic; for, firstly, this was not the attitude of Peter in regard to Cornelius or at the Council of Jerusalem, or even at Antioch, in spite of his temporary and timorous concession, against his own better judgement, to the scrupulosity of those who 'came from James' (Gal. ii. 12). Secondly, there is, in this Epistle, no trace of any difference of view and aim between Peter and Paul, from which fact Beyschlag deduced a weighty inference in these words: 'The very existence in Corinth of a Cephas party expressly distinguished from the Jewish Christian opponents of the Apostle'—as they come out in the Second Epistle—'and evidently regarded by Paul as being in no material opposition to himself, shews most clearly that the primitive apostles themselves did not stand in a hostile relation to Paul.' But it seems probable that these men looked up to Peter because in practice and in tendency they inclined towards the mild Jewish Christian school: this would be natural enough for converted Jews, and for those proselytes, whether circumcised or not, who attached themselves to the synagogue; and perhaps with these were also found those narrower Gentile Christians who were doubtful whether they ought not to be circumcised (I. vii. 18), or were scrupulous about eating meat that might have been offered to idols before it was sold in the public shambles (I. viii. 7, 10–13). This is the utmost in the way of Jewish tendency that can fairly be admitted. On the whole, however, the personal magnetism of Peter is probably sufficient to account for the enthusiastic and exaggerated allegiance to him on the part of those who had come within the range of his influence.

(iii) *The Christ Party.*

For consistency's sake, it must again be argued that these were probably, in nucleus at any rate, personal disciples. We may, therefore, put aside at once Chrysostom's suggestion that the exclamation 'I am of Christ' is Paul's own watchword in contradistinction to the previous three; a suggestion supposed to be supported by I. iii. 22 f., where Paul does not add Christ to 'Paul or Apollos or Cephas,' but makes all Christians Christ's. But it is easy to see how Paul instinctively refrained from ranking Christ among the 'all things'; and the atmosphere of 'ye are Christ's' is quite different from that of 'I am of Christ.' In I. i. 12, 'I am of Christ' is obviously a parallel to the three preceding classifications. We may dismiss also the kindred idea that the party of Christ was a neutral party which Paul approved. It is more plausible to suggest that it consisted of men who prided themselves on going behind all teachers to the Teacher of teachers, crying out against any disparagement of him, and claiming allegiance to him of some special and exclusive kind. But this explanation has no history at its back, and no support in the Epistles before us. We return, then, to our first contention: this party, it would seem, were, primarily, personal disciples, a party springing directly from Christ himself in the sense that the nucleus of it had had personal intercourse with him. Baur was the first to bring the historic sense to bear upon the inquiry into the nature of this party by combining I. i. 12 with II. x. 7, the boast 'I am of Christ' with the boastfulness of the man that 'trusteth in himself that he is Christ's.' In the Second

Epistle Paul is dealing severely with Judaistic opponents at Corinth, and these opponents are the party of Christ. Even in the First Epistle (as we have seen above) there is an underlying hint that Paul is aware of hostility to himself on the part of some in the church; this hostility, however, is apparently not mischievous enough to call for express recognition and definite challenge, but in the Second Epistle the ecclesiastical situation is changed. The party which was, in the First Epistle, insignificant enough to be simply named (I. i. 12), or whose hostile attitude towards him is only hinted at once or twice besides (I. iv. 1-5, 18, ix. 2, 12, xiv. 38), had now gained strength. Missionaries had come, perhaps from Jerusalem—perhaps pupils of Christ himself—bringing letters of commendation (II. iii. 1, 2); possibly from an extreme section which was organizing a propaganda against Paul; possibly from a church that had no expectation of the extremes to which missionary zeal would finally drive those whom they had innocently commended. The propaganda is not inconceivable; for we know from Galatians and from the Acts that there were fanatical tendencies in the Jerusalem church, which at times broke out, both at home and abroad, in opposition even to the primitive apostles (Acts xv. 5, 24; Gal. ii. 4-9). The subsequent access of zeal is also conceivable. May we not suppose that Jerusalem missionaries, going forth at first in *bona fide* friendliness towards Paul, may have been shocked at the lingering presence in the Corinthian church of some of the impurity pervading Corinthian society, and may have been induced to lay the blame on the gospel of grace, maintaining that the licence was the result of forgoing the imposition of the Jewish law? Christ had himself kept the law: he had said that he came not to destroy, but to fulfil. They held by their Master, Christ: they, like him, were 'ministers of righteousness' (II. xi. 15), of the fulfilment of legal obligation. Away with all teachers who departed from his teaching and his example! Accordingly, with the help of the Christ party already there, and perhaps also absorbing the narrower portion of the party of Cephas, though not that party as such, they now constituted a united Judaistic party against the parties, never very widely separated, of Paul and Apollos. At any rate, in the Second Epistle we seem to find but two parties, Paul and his Judaistic opponents; and from II. x. 7, xi. 22, 23 we conclude that they called themselves the party of Christ. The adventitious missionary-leaders ('comers,' II. xi. 4) claimed to be Hebrews (II. xi. 22), pupils and adherents of Christ (II. x. 7), apostles of Christ (II. xi. 13), ministers of Christ (verse 23), ministers of righteousness (verse 15); but Paul affirms, by implication, that they teach another Jesus, offer another Spirit, and preach another gospel (II. xi. 4); they are like the false teachers denounced to the Galatians (Gal. i. 6–10); the 'angel from heaven' whom Paul there by hypothesis anathematizes is here a minister of Satan transformed into an angel of light (II. xi. 14). Paul placards them as false apostles (II. xi. 13), and sarcastically characterizes them as 'apostles overmuch,' 'supereminent apostles,' a phrase which even Hilgenfeld and Holsten have admitted to be, from the context, inapplicable to the primitive apostles, the 'pillar apostles' of the Galatian letter. This admission is rendered reasonable by the considerations, (1) that Paul could hardly have been charged with being 'illiterate, unskilled, in speech' (II. xi. 6), in comparison with the older apostles[1]; and (2) that the Corinthian church had submitted to be robbed, not by the Twelve, but by these adventitious teachers (II. xi. 7–20).

These 'parties' Paul deals with first of all. He seems to have just heard of them from 'those of Chloe.' Whether these informants belonged to Corinth or to Ephesus, whether Chloe herself was a Christian, we cannot tell. But if Paul specifies the source of his information in order partly to shield from suspicion the Corinthian deputation (I. xvi. 17), then perhaps we may fairly suppose that Chloe had a household at the safe distance of Ephesus[1], or at any rate some part of Asia Minor, and that some of them had just returned from a visit to Corinth. But, before this news reached him, Stephanas, Fortunatus and Achaicus had arrived as a deputation to renew the bond between Paul and the church (I. xvi. 17, 18), and to enlist his old influence in dealing with some who (I. xvi. 16) appear to have been inclined to break away from the moral authority (due to Christian service) which Paul recognized (I. xvi. 18). These three brought also a letter of questions (I. vii. 1), and these questions, with Paul's answers (suggested in part, no doubt, by what he had heard on the same subjects from 'those of Chloe'), shew that there was something wrong in the church besides faction. The treatment of the particular questions asked by the church seems to begin with vii, 'Now concerning the things whereof ye wrote.' Up to the end of vi Paul is probably dealing with points contained in the information Chloe's household had communicated to him.

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[1] Cf. the 'unlearned and ignorant' of Acts iv. 13.

(3) THE GENERAL STATE OF THE CHURCH.

The First Epistle supplies outlines for a pretty accurate picture of the conditions obtaining in the church at the time. The letter is not all fault-finding: Paul has much to commend, and according to his practice he makes the most of it. He thanks God for their highly developed religious life, rich in gifts and endowments (I. i. 4–6). Besides knowledge, they have power of expression (verse 5): all of them, broadly speaking, even the humblest ('each one,' I. xiv. 26), when they come together for worship, have some capacity for edifying and instructive utterance, by psalm, by teaching, by prophetic revelation, by 'tongue,' by interpretation; and these gifts are often exercised *extempore* (I. xiv. 30). There is among them voluntary ministration to the saints, as with the household of Stephanas (I. xvi. 15). Paul can praise them for keeping the precepts he has laid upon them, the instructions he has imparted (I. xi. 2). There is earnest and continuous prayerfulness in the family, so that even marriage relations are suspended in the interest of deeper devoutness (I. vii. 5); and, in the desire for the higher life, men and women are abstaining from marriage altogether (I. vii. 2-5, 9, 28, 36, 39). With a view to sanctification there is a scrupulousness about eating meat that has been offered to idols (I. viii). On the other hand, there is an unscrupulous exaltation of the higher insight resulting in companionship at idol festivities without regard to consequences (I. viii. 9 f.); there is a craving after the most striking but least valuable kinds of utterance in the services of the church, 'tongues' being prized above prophetic power; there is a publicity and a prominence on the part of women in these services which was, in the opinion of the time, immodest (I. xi. 3-16, xiv. 34 f.); the assemblies for edification are confused and even riotous (as we may perhaps conclude from the possibility to which Paul looks forward in I. xiv. 23, and from his injunction in verse 40). There is an extravagant estimate of human wisdom, of worldly shrewdness in spiritual matters (I. iii. 18, 19), a swollen sense of self-importance on the ground of knowledge and spirituality (I. iv. 6-10), and a tendency to quarrelsomeness (I. xi. 16) in addition to the party spirit to which reference has already been made. Perhaps it was partly their fondness for controversy that led them to discuss the resurrection of the body, which the influence of the heathen dialectic at Corinth prompted them to doubt (I. xv). Members of the church went to law with one another on questions of property before the public heathen courts (I. vi), contrary to the practice, not only of the synagogue, but even of the heathen religious associations. The Lord's Supper was desecrated because, imitating the heathen clubs in their intemperance but not in their good-fellowship, the richer members turned the Feast of Love into a selfish debauch, while the poorer, sitting hungry by, were put to shame for their poverty (I. xi. 17–34). There was a case of incest, unheard of even among the heathen[1] (I. v. 1), which the church had quietly endured, yea, may even have been, in a way, proud of, perhaps as an illustration of Christian knowledge and liberty[2]. Moreover, there was fornication (I. vi. 12–20); there was drunkenness (I. xi. 21, vi. 10); there was defrauding (I. vi. 8); and there were some, at any rate, of the other vices enumerated in the long list at I. vi. 6, 10; for the phrase 'such were some of you' (verse 11) does not blind us to the fact that, if we may judge from Paul's warnings, such were some of them still, in some degree, and on some occasions. Nevertheless, as says Schmiedel[1] in his comment upon the above catalogue, 'This was the church of God, these were the holy.'

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[1] This conjecture is made more probable if we may suppose that 'those of Chloe' were trade representatives of Chloe, who, like Lydia, might have been at the head of a business. In Asia Minor, or parts of it, women could hold a much more influential position than in the Greek cities; at least, in those south of Macedonia.

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[1] Professor Ramsay (*Expositor*, 6th series, vol. i, pp. 108 ff.) tries to explain away this phrase. On the ground that Greek custom and law were always lax in these matters, and that, outside this passage, no proof can be found that there was any Greek objection to such a marriage (though he quotes no identical instance and no approval, direct or indirect), he makes Paul mean, not that such a marriage was condemned by all Gentiles, but that it was condemned by the law which was 'most authoritative and supreme among the Gentiles,' the stricter law of the Roman Empire, though he admits that this was not 'the immediate ruling law in the Greek cities.' But he assumes (1) that the 'wronged' person in II. vii was the father, which instead of 'seeming inevitable' is most unlikely (see p. 51 f.); (2) that therefore he was still alive; (3) that therefore the wife was a divorced one. But we may ask, If she had been divorced, would she still, as in the text, be simply called 'the wife'? Would even Roman custom and law have still regarded her as the son's stepmother? Most of all, can the expression 'among the Gentiles' refer only to 'the knowledge of Roman custom,' a custom which did not 'immediately rule in Greek cities,' even in a *colonia*? See *Journal of Theological Studies*, July, 1901 (article by the present writer).

[2] See, however, note on v. 2, p. 165.

Some of these disorderly conditions were the extravagances or exuberances of Christian freedom. Such extravagances found shape in the refusal to give up that social intercourse with heathen friends which involved feasting in idol temples and association with the accompanying immorality (I. viii, x. 14–22); in the scandal of wives straining after equality with their husbands (I. xi. 3, xiv. 34–36), and asserting their right to separate from husbands that were unbelieving (I. vii. 13); in the levelling of all distinctions between the sexes in the assemblies of the church (I. xi. 4f.); in the resentment of the Christian slave at his servile condition (I. vii. 21); and in the liberty, degenerating into the licence, of prophesying and of exercising spiritual gifts (I. xiv. 23, 26). Heathen tendencies also had their share in disturbing the church life; for example, the tendency to overestimate and to cultivate the mysterious (as in the case of the ecstatic gifts), or the intellectual (as in the region of theosophical knowledge, or of dialectic, as touching the resurrection of the body). Heathen ethics, likewise, were, in some degree, carried over to Christianity by heathen converts: hence the unbridled sexual relation, natural enough to the heathen, but abhorrent to the Jew (I. vi. 13–20), and the indifference with which carnal offences, too gross even for heathenism (I. v. 1), were regarded; an indifference which seems to have originated in self-conceit because of the spiritual gifts so generally diffused throughout the church. Some who were guilty of such excesses, or else excused them, had apparently perverted certain teaching Paul had given, perhaps in a previous letter, so as to shew that it was impracticable; representing him, for instance, as enjoining them not to associate, in any circumstances whatever, with fornicators (I. v. 9), whether in the church or outside—an injunction which, as he himself says, would have meant that they should go out of the world altogether; or they so warped maxims of Christian liberty, like 'All things are lawful for me' (I. vi. 12), as to make them cover not merely things 'indifferent,' but things morally wrong, as, for example, fornication itself (I. vi. 12, 13).

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[1] Schmiedel's detailed work has been specially useful in this section.

It is not easy to draw a hard and fast line between the questions which were asked in the letter from the Corinthians and the questions which Paul deals with in consequence of information from other sources, such as the household of Chloe. But it seems likely that the letter from the Corinthians was silent on the party divisions (I. i. 11), on the case of incest (I. v. 1), on the disorders of the Lord's Supper (I. xi. 20 ff.), on the litigiousness and the licentiousness of vi, and on the resurrection heresy of xiv; though the absence of the usual introductory phrase, 'Now concerning' (which marks the church questions in I. vii. 1, and therefore probably in vii. 25, viii. 1, 4, xii. 1, xvi. 1, 12), is no certain proof of the absence of the particular subject from the church letter; or the question of the veiling (I. xi. 2–16) would have been absent, which seems unlikely. Timothy, to whom Paul might have entrusted the duty of answering these questions by word of mouth, had already started for Corinth, most probably by the longer (the land) way through Macedonia (I. iv. 17, xvi. 10). The suspicious and alarming news now received prompts Paul to write a letter at once, and to send it (we may assume) by the sea route, or it could hardly have been expected to forestall the arrival of Timothy (I. xvi. 10), whom it now seemed wise to anticipate by some hortatory introduction; for the injunctions, 'See that he be with you without fear,' 'Let no man despise him,' 'Set him forward in peace' (I. xvi. 10, 11), imply an apprehension that Timothy might find his mission more difficult and delicate than Paul had at first supposed.

In the letter, then, Paul deals point by point with the various subjects of censure and advice. He has nine topics, not at all flowing out of one another; and yet there is a certain harmonious classification; and there is throughout a principle of unity. On the threshold we have the greeting (verses 1–3) and the commendation (verses 4–9). In the latter, be it observed, Paul dwells upon the high standing of the church in regard to gifts and not in regard to morals. These morals he makes a subject of generous confidence that the Corinthians will be kept firm unto the end, so as to be blameless in the day of Christ when all things shall be revealed. This confidence rests on the faithfulness of God, who has called them to the fellowship of His Son, Jesus Christ our Lord. The fellowship and the Lordship lead him on to point out the contradiction between the ideal and the actual condition of the church, in which fellowship was being shattered and teachers were being exalted as lords in the place of the one Lord, Christ. Here the classification begins.

I. **Ecclesiastical questions.** (i. 12—vi.)

(*a*) THE TRUE RELATION OF TEACHERS TO CHURCHES. (i. 12—iv.)

Paul desires to make his own position in regard to the church quite clear before he enters upon his counsels and injunctions. Consequently he treats first the ecclesiastical questions; and, first of these, the true relation of teachers to churches, the teachers being made for the churches and not the churches for the teachers, so that it was essentially absurd for church members to puff themselves up in their allegiance to one teacher above another. This evil Paul traces to the exaggerated estimate of human wisdom, based on the misunderstanding of the gospel as wisdom, primarily, and not salvation. Not that the gospel was not wisdom—it was indeed a Divine wisdom before which human wisdom was nought—but it was a wisdom communicable only to the ripened spiritual man (ii. 6), and the Corinthians were carnal when that gospel was first preached to them (iii. 1), while their strifes shewed that they were carnal still (iii. 3). Not, then, as wise men, heads of schools, had he and Apollos come among them, but rather (i. 21) as fools, seeking to save men by the foolishness of the preaching of the cross; not as lords, but as servants of the one Lord (iii. 5). How paradoxical—he suggests with gentle irony, in conclusion—on the theory of the Corinthians, is the exalted self-conceit of the Corinthian scholars when compared with the present humiliation of the teachers, the filth of the world, the offscouring of all things (iv. 8 ff.)! And the personal thread running through this first portion comes out obviously towards the close, when he writes: 'I write not these things to shame you, but to admonish you as my beloved children. For though ye should have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus I begat you through the gospel' (iv. 14–16).

(*b*) CHURCH DISCIPLINE UPON LAPSED MEMBERS. (v.)

After announcing the mission of Timothy (iv. 17, 18) to put them in remembrance of his ways in Christ, and warning those that were puffed up as though the necessary postponement of his visit was a sign of fear and of uncertainty as to his own position, he begs them not to force him, when he does come, to come with the rod, and then proceeds to another ecclesiastical question, the question of the exercise of church discipline upon lapsed members, dealing first of all with the outrageous case of the incestuous person, then with the case of fornicators and other sinners, and urging the Corinthians to exercise church judgement upon 'them that are within,' and so to purge themselves of the evil leaven.

(*c*) Relation of Church to Heathen Courts and Internal Disputes. (vi.)

He next touches upon another question of church position and church conduct: the relation of the church to the heathen courts and to legal disputes among its own members. He points out that it is dishonouring to the church to allow its members to bring their disputes before the heathen; and that surely even the humblest among them could settle the insignificant matters of worldly property. Nay, ought there to be such disputes among them at all? Were not these an immediate outcome of spiritual defect? Was it not better to bear being defrauded than to have lawsuits? But, as to the defrauders, they could not expect to inherit the kingdom of God, any more than could the open sinners which in past times they had been. And then, after reminding them of the work of Christ upon them (verse 11), he returns specifically to the fleshly sinners and urges them to remember their obligations to the Lord of the body; repudiating the wholesale interpretation put upon words (verse 12) which he had used in regard to Christian liberty towards things morally indifferent.

II. Questions of morals raised by the letter from the Corinthians.

(*a*) Marriage Questions. (vii.)

(1) *Marriage and Impurity.* (vii. 1 ff.)

The ecclesiastical questions, suggested by the oral information received from 'those of Chloe,' have not been handled without drawing Paul into the moral region, notably the region of spiritual pride, which had been the root of faction and of indifference to purity. And now he proceeds more calmly to discuss the special questions which had been brought before him in the letter from the church, questions of Christian casuistry, not strictly ecclesiastical, that is, affecting not the conduct of the church as a church, but the conduct of individual members. First, there were marriage questions. 'Was marriage impurity?' seems to have been a question with some; a question due perhaps to Christ's celibacy, perhaps to a reaction from Corinthian laxity. Paul replies that there is no impurity about it; that it is designed to prevent impurity; and if he says it is better not to marry, he speaks, not as an ascetic in the strict sense of the term, but partly out of regard for the special circumstances of those distressful times, when marriage meant fresh entanglement, and responsibility, and pain, and 'hostages to fortune,' and consequent hindrance in God's service; while, moreover, the time was short before Christ should come, and all such earthly connexion should for ever pass away. If those critics are right who assign to Paul the letters to the Ephesians and to Timothy and Titus, we see that Paul's views on marriage were somewhat modified later on as Christ's advent seemed to become more distant. Even now Paul saw clearly that celibacy was only for those to whom it was given, and was in no respect a merit in itself (vii. 7)[1].

(2) *Divorce.* (vii. 10 ff.)

Further, Was divorce right or wrong between Christian and Christian, or between Christian and heathen? This depends upon circumstances, says Paul. In the case of mixed marriages, he is opposed to it if the heathen husband or wife is willing to remain, shewing thereby, as Godet remarks, 'a measure of acquiescence in the principle of Christian holy living adopted by the new convert.' But divorce is allowable if the heathen is bent on going: the marriage bond is to be no enforcement of discord (vii. 15). In the case where husband and wife are both Christians, he quotes the Lord against divorce (vii. 10). If, however, the wife is divorced, or divorces herself, Paul is of opinion that she should at least not marry again. We can fairly conclude that Paul desired by this means to prevent abuses and scandals: let the wife, he seems to say (and, we should infer, the husband too, though the question appears to have been raised from the woman's side alone), seek divorce from some higher motive than marriage with some one else. And, speaking generally, Paul recommends converts to remain in the condition of life in which they were when they were called (vii. 20), though (he adds parenthetically) if a slave has freedom put into his hands, let him accept it (vii. 21). Returning, however, to his general maxim, he points out the comparative insignificance of station. 'What matters it,' he seems to ask, 'for the time your slavery will last? The slave is the Lord's freeman and the freeman is the Lord's slave.' Finally, Paul's directions to Christian fathers on the marriage of their daughters are in the same line as we have already described, being prompted by the circumstances of the time and perhaps by the current anticipation of the Lord's speedy advent.

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[1] On Professor Ramsay's recent arguments in the *Expositor*, to the effect that the Corinthian church had in their letter proposed a church rule for universal marriage, see the above-mentioned article by the present writer in the *Journal of Theological Studies*, July, 1901.

(*b*) MEATS OFFERED TO IDOLS. (viii—xi. 1.)

Another question apparently submitted to the apostle's judgement was that of Christians accepting invitations to idol feasts, and eating elsewhere meat that had been offered in sacrifice to idols. As to the latter part of the question, on the ground that an idol, properly speaking—that is, as an effective symbol of a superhuman being, and in this case a being receiving offerings and affecting food—does not exist, he allows the practice, provided always that the conscience of the broad-minded eater is clear, and the conscience of the narrow-minded, scrupulous fellow member is not led astray to fall in with what it there and then, at bottom, disapproves. Speaking of this latter proviso, he adduces his own example (ch. ix); how he had foregone his right, as an apostle, to support from the Corinthian church that he might give no handle to slander, and might put no obstacle in the way of the gospel he preached. On the general question of Christian duty in such 'indifferent' matters, he shews how he imitates the athletes of the stadium, who keep their bodies in training by denying themselves even legitimate indulgence that they may in the end win the prize. He cites from history (ch. x) the recorded consequences to the Israelites of self-indulgence, when, having received the sign of allegiance to Moses (as Christians receive it to Christ in baptism), and partaken typically of Christian privilege (as Christians do in the Supper of the Lord), they fell away into sensuality and tempted God, murmuring at the discipline by which He was training them. So also, if Christians, under the influence of idol surroundings, broke the restraints of Christian discipline, and, having sat down to eat and drink, 'rose up to play,' they likewise might experience the penalties the ancient people had endured. They sat down at the table of the Lord, and were then, so to say, under the spell of the Lord: if they sat down at the table of the idol, they would be under the spell of the idol, drinking in his atmosphere. Practically, idol worship was demon worship; for behind idolatry stood Satan and his demons pushing forward idolatry as an instrument of evil; how could Christian men partake of the table of the Lord and the table of the demons? Were they prepared to provoke the Lord to jealousy?

III. Questions on the regulation of Christian worship. (xi–xiv.)

(*a*) POSITION OF WOMEN. (xi. 3–16, xiv. 34–36.)

The questions next dealt with are questions touching the church in its relation to its religious services, what Godet calls the 'liturgical questions'; namely, the behaviour of women in the assemblies, the proper celebration of the Lord's Supper, and the public use of spiritual gifts. According to the sanctions of immemorial custom, women, as in the East so also in Greece, were 'rarely seen abroad, and never in any circumstances played any public part.' Even in the theatres the women's rôles were taken by men. But the consciousness of liberty in Christ Jesus, of equality between man and woman before God, had led women in the Corinthian church to burst their bonds and either assert their right, or yield to the overpowering inspiration to pray and prophesy in public worship, flinging aside the veil which was the sign of their privacy and subordination, and which all Ionian women, unless of bad character, customarily wore. Now Paul was a man of his age, and, so far as we can discern his mind on this subject, believed heartily in the subordination of women (xi. 3, 7, xiv. 34 f.): he himself would have been shocked if he had been present at the exhibition of their boldness as they prayed and prophesied unveiled before the men of Corinth. So much we gather from the strength of his language in xiv. 34, 35, 'It is shameful for a woman to speak in the church'; and from the significant fact that, in that passage, at the close of his discussion on spiritual gifts, he recurs to this particular point, as though it were vital. The nature, moreover, of the arguments with which he supports his decision seems to imply a persuasion that the subordination of women was no passing phase in human conditions; otherwise he would hardly have adduced as pertinent the priority of man in the act of creation (xi. 8, 9; 1 Tim. ii. 13), or the presence of the angels at church worship (xi. 10), or the length of the woman's hair given her for a covering (xi. 15), nor would he have made the subjection of woman a lower parallel to the relation of man to Christ, or of Christ to God (xi. 3). But Paul, besides being a man of his age, was also, in the best sense, a man of the world; and, even if he had been as free as a Quaker or as thorough a believer in the emancipation of women as John Stuart Mill, he would have deprecated most earnestly, in the interests of the credit and the spread of Christianity, such a premature and pernicious application to social conditions of the spiritual principle of Christian liberty and equality. The public appearance of women was not of the essence of Christianity; and a gospel which was foolishness to the Greek and a stone of stumbling to the Jew did not require the fresh obstacle of a public scandal. Yet the apostle was no extremist: he would not take upon himself the responsibility of quenching the Spirit even in a woman; and hence—though at the last he forbids altogether the prominence of women in the public services, even to the limited extent of asking questions—he seems in one place (xi. 5) virtually to make the concession, 'If she is to speak, let her at least be modestly veiled.'

(*b*) THE LORD'S SUPPER. (xi. 17-34.)

Paul then advances to attack an abuse of greater consequence, the abuse of the Lord's Supper. Here we find, among critics, considerable difference of opinion. Is Paul blaming the Corinthians partly for not properly distinguishing between the common feast, the *agapē* (as we find it later, according to the best authorities, in Jude 12, and possibly 2 Pet. ii. 13)—the Christian parallel to the Greek *eranos*[1]—and the memorial supper of the Lord? If so, was the Lord's Supper at that time commonly separated from the love-feast, and was it the prelude of the latter (as is held to be implied by the apostle's injunction in xi. 33, 34, taken with verse 20), like the libation among the Greeks? Or was it the conclusion, after the pattern of the cup of blessing which ended the Jewish passover and had actually ended (before the hymn of praise, the Hallel, part II, Psalms cxv-cxviii) the last supper of the Lord and his disciples? There is no doubt that at a subsequent date the love-feast and the eucharist were separated, partly 'because of the increasing degeneracy of the *agapē*,' partly 'because of the growth of the sacerdotal doctrine of the sacraments' (Edwards). But in the New Testament there is no sign of such separation: in this Epistle no separate word like *agapē*[1] is opposed to *deipnon*[2]; neither is there any distinction of time. The breaking of bread in Acts ii. 46 is there further defined as partaking of food, and the memorial part might either begin or end the meal, it is now impossible to say which. Paul's distinction, then, is rather one between the right and the wrong way of regarding and celebrating the meal. The 'Lord's Supper' was not (he told the Corinthians) an ordinary supper as eaten at home (verse 34); it was not a meal primarily to satisfy appetite; it was a meal in commemoration of the Lord. Further, it was not their own supper, eaten in their own houses: there was no individualism about it: it was a supper of communion with the Lord and the Lord's people: it was (to coin an epithet, or, at any rate, to give it Christian currency, as Paul seems to have done) a *kuriakon deipnon*[3], a supper relating or belonging to the Lord. Accordingly, it was not a meal to which the richer class might bring, as to an *eranos*, large stores of meat and drink, to be shared in by the poorer class: it was not a rich man's supper to which the poor were, so to say, invited by him: it was a supper to which all were equally invited by the Lord. Far less was it a supper to which the rich might bring their own food, and consume it greedily and hastily by themselves, or in their own 'sets,' while the poor sat by hungry and envious, and, in heart, severed from their richer brethren. It was a supper of love, loving memory, loving communion. Some of the wealthier Christians at

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[1] ἔρανος,—though the original sense of 'contributory meal' had now become merged in that of 'club for contributory dining' (and for other purposes). See footnote, p. 218.

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[1] ἀγάπη. [2] δεῖπνον. [3] κυριακὸν δεῖπνον.

Corinth appear to have sunk the supper lower than the Greek *eranos* or the public mess[1] of the Cretans and Lacedæmonians. Such selfishness, such gluttony, such drunkenness, altogether destroyed the essence of the Lord's Supper: the table became, if we may so speak, a table of demons rather than the table of the Lord, and the more sacred prelude (or conclusion) was a mockery and a snare. In order to shame such church members, Paul recalls the institution of the supper; in order to warn them, he attributes the disease and death rife among them to their excess and their desecration of the meal; in order to guide them, he bids them wait for one another, and, if any is too hungry to wait, or to eat and drink in a way consistent with the character of the meal, let him satisfy his appetite first at home.

(*c*) THE SPIRITUAL GIFTS. (xii–xiv.)

Paul's next topic is one of greater complexity—the exercise of the spiritual gifts. The Greek belief in mantic ecstasy, and the equally Greek tendencies (1) to strain after what was mysterious and (2) to overestimate the gift of utterance, had probably done much to exalt unduly among the Corinthian Christians the mysterious gift of tongues, and, in a lesser degree, the gift of prophecy. The latter seems to have been the power of communicating, in an emotional and inspiring way, and without premeditation, intuitions or revelations of spiritual truth, and, in some cases, interpretations of ecstatic utterances. The gift of tongues is harder to define with certainty, but two or three characteristics emerge in the course of Paul's remarks upon it. The utterances were, in themselves, unintelligible to the ordinary listener, and were, also, or could be, beyond the understanding even of the ecstatic person himself (see xiv. 2, 11, 14, 16, 17, 19).

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[1] *συσσίτιον, ἀνδρεῖα, φιλίτια.*

Prophecy was for the general edification: it was for other Christians (xiv. 22); while on the supernatural and subordinate side it was also a *sign* to believers, who alone could fully perceive in it the power of God. Tongues, on the other hand, were immediately for the edification of self and the adoration of God (xiv. 16, 17); while on the supernatural and subordinate side they were a sign to unbelievers, who must have been struck with this extraordinary phenomenon (xiv. 22). Hence the conclusion seems reasonable that the tongues were ecstatic, excited utterances in which the Christians, 'in the first flush of their early enthusiasm, gave vent to their overflowing joy in the blessings of salvation.' Just as there is in prayer a kind of dumb craving which the spirit, so to say, interprets to God (Rom. viii. 26) in language which would be beyond our understanding even as the craving is beyond our power to put into a form intelligible to ourselves or to others; so also there appears to have been in those days of infant Christianity an inarticulate yearning to praise[1], an inexpressible joy, which, because it had no vocabulary commensurate with its requirements, broke forth in unintelligible utterance. Surely such incoherence when joy is overwhelming is not beyond conception; perhaps, indeed, it is not altogether contrary to experience.

But as the general edification was the chief end of church assemblies (xiv. 1, 4, 5, 19, &c.), Paul held prophecy to be far superior to tongues, and he urges upon those who spoke with tongues to pray for ability to follow up their ecstasy with some interpretation of it for the general good (verse 13). Or, if possible, he says, let some one else, some person of prophetic insight and imagination, interpret; if no interpretation be forthcoming, let the ecstatic person confine his ecstasy to himself and to God, keeping silence in the church (xiv. 27, 28). As for an indiscriminate use of these tongues, Paul will not have it at any price. He warns the church that, while tongues are a sign to the unbelieving, an abuse of the gift would make a person unacquainted[1] with the nature of the utterance, or an unbeliever, think that he had dropped into an assembly of madmen (xiv. 23); but the universal, orderly use of the gift of prophecy, as instructive and convincing, he heartily commends (see xiv. 24, 25, 40; and observe the difference of sentiment as exhibited in the phraseology of verse 39, 'Desire earnestly to prophesy, and forbid not to speak with tongues').

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[1] Cf. xiv. 16, 'How shall he . . . say the amen at thy giving of thanks, seeing he knoweth not what thou sayest?'

But, while he maintains the greater public utility of prophecy, he discourages the exaltation of one gift above another, having of course most prominently in view the Corinthian overestimate of the gift of tongues. This is the broad foundation of his injunctions on this topic. (Ch. xii.) Every Christian has the Spirit for the glory of Christ (xii. 3): all the gifts enumerated in xii. 1–11 are bestowed by the same Spirit, and are all as needful for the churches as all the members are for the physical body. And in the transition from this exordium on spiritual gifts in general to the discussion of prophecy and tongues in particular, he inserts a hymn in praise of love as immeasurably more precious than the greatest spiritual gifts (xii. 31, xiii. 1–3), more precious even than faith and hope; and love has that in itself which can infallibly set right all the evil conditions of the Corinthian church (xiii. 4–7).

IV. The Resurrection. (xv.)

One salient point is left. It was of the last importance, as it touched the foundations of faith and hope. Both Greeks and Jews commonly believed that a bodiless existence was, for man, scarcely better than no life at all. Some Corinthian Christians, arguing, no doubt, from the natural decay of the body after death, believed that there was no resurrection of the body. Was it then for this shadowy, weak life, not worth living, that the Christians who would not survive till Christ returned were enduring to the end? Such a contention Paul sets himself exhaustively to refute. He lays the foundation of his argument by reminding his readers how the gospel which they had received, in which they stood, by which they were saved, rested mainly on the resurrection of Christ as attested by many witnesses, Paul himself having seen the risen Christ last of all. The bodily resurrection of Christ he seems to regard as a fact accepted by all Christians, even by the doubters to whom he is appealing; for he uses the resurrection as an argument at xv. 12-20, summing up his enumeration of the unhappy consequences if Christ had not so risen with the words, 'But, as the fact is[1] [and is admitted to be], Christ hath been raised from the dead, the firstfruits of them that are asleep.' He then points out the place of the resurrection in the process of the last things; how each must rise in his own order till the end comes, when Christ, having subdued all hostile powers, including the last enemy, death, shall deliver the kingdom to his Father, that God may be all in all. He next argues in support of his thesis from the 'baptism for the dead.' This also must be an argument of acknowledged force, though how it could have been is still an unexplained mystery, in spite of some thirty suggested solutions. It cannot be any semi-superstitious custom observed here and there by some who got themselves baptized lest their friends who had died without baptism should thereby be losers at the coming of Christ. No such custom is known before the time of Tertullian; even then it was rare, and may have originated in this verse; and, anyhow, we can hardly imagine Paul employing such a custom as an argument, especially as his opponents could

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[1] ἰδιώτης.

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[1] *νυνί*, logical.

have disowned the practice, and he himself could not have ascribed to it either reasonableness or utility. At best, the argument would be a poor one. Nor is it quite satisfactory to follow some Greek Fathers in their interpretation, 'baptized in expectation of [the resurrection of] the dead,' or 'baptized with an interest in [the resurrection of] the dead' (as also Evans). This use of the preposition[1] is almost too elliptical; and the interpretation (made still less probable by the parallel phrase 'baptized for *them*' at the close of the verse) has too much the air of a loophole. And why should Paul, in these circumstances, contrast the 'they' of this verse with a 'we' in the next? Even less satisfactory is Godet's suggestion—though the verses that follow lend it some plausibility—to call the phrase a figurative one, standing for the baptism of suffering and blood, the baptism that Christ was baptized with, the 'baptism for the sake of [entering into the church of] the dead.' This is a still greater strain on the preposition, and is equally open to objection from the use of the third person and of the 'them' at the end of the verse. On the whole, every explanation being deficient, we may slightly incline to the explanation of Chrysostom and other Greek Fathers, unless the custom (apparently invented from the text) can be proved to have obtained in the church at this time. Perhaps we could combine the views of Evans and Godet, and say, 'They that are baptized with suffering in expectation of the resurrection of the dead.' This explanation, it is true, has against it the third person and the more strongly personal and individual 'them' at the end of the verse; but it is linked in sense with the verses following.

As to the form of the resurrection body, Paul argues from nature with its transformation and glorification of the dead seed into the living plant: also from the variety in bodies, bodies of men and the lower creatures, bodies terrestrial and bodies celestial (the body of the risen Christ having been to him a visible example of the latter): he argues also from the variety in the glory of the sun and moon and stars; likewise from the earthliness of the first man and the heavenliness of the second. He clenches his arguments by pointing out that a transformation of the body, that is, of flesh and blood, is indispensable if we are to enjoy the kingdom of God at all (xv. 30): it is therefore not necessary, it is not reasonable, to look again for the body which death decays. This unfleshly, incorruptible body will be 'put on' through resurrection by those Christians who have died, and through change by those who are still alive. A paean over the conquest of death by life concludes this section, which is one not only of argumentative force and inspiring hopefulness. but of chaste eloquence and simple literary beauty.

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[1] ὑπέρ.

LAST WORDS. (xvi.)

What the apostle has left to say concerns business and personal matters. He arranges for the mode of conducting the collection which is being made by the churches for the poor saints at Jerusalem, enjoining, as he had done in Galatia, that each man should lay aside on the first day of each week what he could afford, in order that the lump sum might be ready when Paul should come. This he proposes to send to Jerusalem by delegates whom the Corinthians shall appoint, and who shall go either with him or without him, as shall seem fitting at the time. Then he mentions his design of visiting the Corinthian church after passing through Macedonia, but not before, so that he may stay the winter with them and see more of them than if he took them merely in passing. Next he begs them to give a kindly and respectful reception to Timothy, already on his way. He explains how he had wished that Apollos should go to Corinth at once, but that he had postponed his visit till a more convenient season, probably till Paul's rebuke of the party spirit at Corinth should have produced its effect. Finally, with farewell exhortations to watchfulness, firmness, courage, strength, and continually pervading love (verses 13, 14), he urges them to be subject to leaders who, like Stephanas, prove their worth by their devotion; he sends greetings from the churches of Asia and from his companions Aquila and Prisca, and from himself in his own handwriting; and concludes with a solemn anathema upon those who love not the Lord, and with the benediction of the grace of Christ, as well as of his own love in Christ for them all.

Keynote of the Epistle.

These concluding thoughts suggest the keynote of the Epistle, and exhibit his panacea for the Corinthian perplexities and disorders. 'Let all you do be done in love' (verse 14). 'If any [so-called Christian] man love not the Lord, let him be anathema' (verse 22). 'My love be with you all in Christ Jesus'—a benediction in this Epistle alone.

This love is the practical activity of the Christian principle, the new vitality created by the Spirit of Jesus Christ. In spite of the variety of topics Paul touches upon in this Epistle, there is throughout (as Sabatier remarks) a 'profound unity.' All the questions discussed are at once referred to the Christian principle, the new spirit-life. In every case the apostle soars above the particular question to the height of this Christian principle, and from this pure and strong upper air draws power to apply it to practical detail. So, as says Sabatier[1], 'each solution that he suggests is simply a new application of the permanent and general principles of the gospel. This Epistle exhibits, as one might say, the expansion of the Christian principle as it spreads into the sphere of practical affairs. . . . While the letter to the Galatians was the foundation of Christian dogma, the two letters to the Corinthians . . . are the beginning of Christian ethics. . . . This [new principle] does not imply a mere illumination, or a sanctifying influence, but, if I may so call it, a transformation in the substance of our being. The Spirit becomes us, and we become essentially spirit (I. ii. 10–16, vi. 17). . . . Such is the import of the first Corinthian Epistle.'

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[1] Sabatier, *The Apostle Paul* (Eng. tran.), pp. 161 ff.

II CORINTHIANS

ITS OBSCURITY.

OF all Paul's Epistles this is the most obscure. It is veritable cloudland. Schmiedel remarks that, in passing from the region of the First Epistle into that of the Second, we feel as if we had left a park threaded by footpaths, winding in and out, but all the while tolerably perspicuous, and had entered upon a trackless forest.

NOVELTY OF THE SITUATION.

What is the first impression the early part of the letter makes upon us? We suddenly find ourselves in an atmosphere quite new, and quite different from the atmosphere of the first letter. There has been a storm: the air is still electric, but the worst is over; the mutterings we still hear come from the distance where the thunder is passing away; and only the reflection of the far-off lightning can now and then be seen. To change the figure, there has been war to the knife between Paul and the church; but now there are signs of peace already in great part secured; yet only in part, if the Epistle is to be viewed as a unity; for at the close of it the sounds of renewed battle echo loudly in our ears. And even in the earlier chapters Paul's exclamations of joy at the reconciliation are still mingled with the passing tones of a sorrow, an apprehension, even an anger, not yet completely vanished. This combination of the sweet and the bitter is one of the perplexities of the Epistle.

NOT EXPLAINED BY THE FIRST EPISTLE.

The situation is altogether too strong to have been created by the First Epistle. In ii. 3, 4 Paul speaks of a letter of severe rebuke forced painfully from him, the outcome of much affliction and anguish of heart, and watered with many tears—a letter apparently designed (i. 23) to serve instead of an intended visit. In vii. 8–10 he mentions an after-regret for it which exists no longer, now that he has learned its good effects. The First Epistle in no way answers to these passages, nor do its circumstances harmonize with the great agitation of mind to the passing of which the first four chapters of the Second give direct testimony. The wide scope of subjects in the First Epistle, its self-possession, its glorification of love, and other characteristics, all put that letter into a different category from the letter which Paul so far describes. All that Dr. Sanday[1] can say on behalf of the theory of reference to the First Epistle is that 'many passages, especially in the earlier chapters [of that Epistle], must have caused the writer no slight emotion.... It is by no means impossible that passages like these [I. iv. 8–13, with its scathing irony on the self-satisfaction of the Corinthians; verses 14–21, with the concluding threat of the apostolic rod; v, the section on the incestuous man] would stand out in Paul's memory after he had dispatched his letter, and that he should work himself up into a state of great and even feverish anxiety as to the way in which they would be received.' Yet the letter as a whole, and even the passages which Dr. Sanday quotes, scarcely correspond to the great agitation of mind described by the apostle as the accompaniment of the writing. And it is of the letter as a whole that Paul speaks (ii. 3, 4, vii. 8 ff.): does it seem natural to believe that 1 Corinthians ('that letter,' vii. 8) 'vexed them,' or that of 1 Corinthians Paul had for a while 'repented' or felt inclined to repent?

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[1] See his pre-eminently judicial discussion in the *Encyclopædia Biblica,* vol. i, 899 ff. He finally rejects the theory; a change of attitude since the private circulation of the transactions at his Seminar.

INTERMEDIATE LETTER?

It seems more natural to believe in an intermediate letter, one of greater stringency, probably of greater brevity and concentration, directed exclusively to the point at issue; and such a belief has, in recent times, steadily grown.

EVIDENCE AND OCCASION.

Was there then such a letter, and, if so, what prompted it? This is the first problem whose solution will help us to the drama of which the Second Epistle (or part of it) is the *dénouement.*

LOST LETTERS.

First of all, it is admitted that Paul wrote more letters to the Corinthians than are now extant. The phrase 'in the letter' in I. v. 9 is strangely superfluous if it does not refer to a letter before our First, and the explicit command 'not to company with fornicators' cannot be found in any part of 1 Corinthians; nor is Paul's correction of the Corinthian misapprehension of his meaning required by anything previously mentioned. Again, in the Second Epistle (x. 10), the expression, 'His letters, they say, are weighty and strong,' suggests, by the plural, though it does not prove, that Paul's adversaries had more than one forcible letter in their mind.

But there is more direct evidence.

TITUS THE MEDIUM: NO LONGER TIMOTHY.

In the First Epistle (iv. 17, xvi. 10, 11) we are told that Timothy has been sent expressly to Corinth as a messenger to remind the church of Paul's 'ways which be in Christ, even as I teach everywhere in every church'; that is, in all probability, to shew that his letters were consistent with his teaching everywhere; and Paul is most solicitous about his deputy's reception and return. Yet in spite of Paul's anxiety and Timothy's return (i. 1) there is no mention in our Second Epistle of Timothy's visit, or of his return, or of the news he brought as to the state of the church or as to the effect of the First Epistle. This omission is all the more extraordinary if we are right in surmising that Paul's anxiety and Apollos's disinclination to visit Corinth just at that time reveal a state of strain which prejudiced, if it did not threaten to frustrate, Timothy's success. Be this as it may, before the Second Epistle Titus has supplanted Timothy as the medium of communication. Paul had become so desperately anxious for news from him as to the state of the disturbed church that he could not rest at Troas, though a 'door' was there 'open' for him (ii. 12), but must needs go forward into Macedonia to meet his messenger halfway. There God gave him consolation and joy (vii. 5-7, 11, 13-15) in the joy of Titus himself and in the good tidings that the zeal of the church for its founder had been restored. The apprehension and reluctance of Titus before he had set out may be gathered from the refreshment to his spirit after his success; and all this points to the difficulty of his mission. We may reasonably, therefore, draw this picture of the situation. Probably Timothy had returned to Ephesus with news of aggravated complications, and Titus had been sent with fresh instructions how to deal with them. Whether Titus had more vigour, courage, resource, and personal weight than Timothy, we cannot say: some have concluded thus much from Paul's solicitude about Timothy in I. xvi. 10, 11, and from the exhortations to him in 2 Tim. iii. 14, iv. 1–5. Possibly Titus was considered the fittest man to cope with the Judaist emissaries, partly because his had been the Gentile test case (Gal. ii. 3) accepted by the church at Jerusalem, and because he could for this reason bear in his own person irrefutable testimony to the influence of Paul with the mother church. Whether Titus was a stranger to Corinth it is impossible to determine; but it seems hardly likely that one who required an introduction would have been entrusted with so important a mission. Perhaps, therefore, he had already paid the visit referred to in II. xii. 18[1], but this is very uncertain. If he was unknown by face to the church, then we may assume that he carried a letter stating who he was and why he was sent, and in this letter Paul would write those words of scathing rebuke with which he 'made' the church 'sorry.' After our First Epistle, we may believe, there had been a period of estrangement, at which Paul delicately hints when he speaks of some one having made him sorry, or rather (as he generously hastens to add) the church, who, in their returning zeal for Paul, had punished the offender somewhat too severely; but, whom they forgave, Paul forgave also, if forgiveness was the right word to use (ii. 10). The hostility to Paul which was, at the time of the First Epistle, more subterraneous, had since acquired both openness and force, being dexterously aggravated perhaps by those who made all the use they could of his assertion of authority in the case of incest, about which the church had been 'puffed up, and did not rather mourn.' It was an easy transition, under astute guides, from self-satisfaction to personal hostility towards him who had used his authority for rebuke, injunction, and warning. 'Who is he' (they could soon begin to ask) 'that we should obey him?' Such a temper would lend itself to Judaistic missioners as a ready instrument for weaning the Corinthians from Paul and his gospel.

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[1] See note on that passage. Professor Ramsay thinks that Titus was the bearer of the First Epistle.

INTERMEDIATE VISIT?

It is strongly maintained by the majority of recent critics that, before this intermediate letter was sent by Titus, Paul had himself, on the receipt of Timothy's report, paid a hasty visit to Corinth that he might set things right by a personal effort. This would be his second visit, the visit 'in sorrow' which he afterwards shrank from repeating (II. ii. 1), and which, so far as some that were 'puffed up' were concerned, he had threatened before (I. iv. 21). Such a second visit is supported not only by ii. 1 just referred to, 'I determined this for myself, that I would not come to you again with sorrow,' but also by the fact that he speaks, in the same Epistle, of a coming journey as 'the third' (xiii. 1 and xii. 14) and of a past presence (obviously a disciplinary one) as 'the second' (xiii. 2). Dr. Sanday[1] admits that the intermediate letter preceded by the intermediate visit is a tempting combination. 'What could be more natural than to connect [this visit] with the letter that was written "with many tears"? ... We might imagine, in view of x. 10 ['His letters, say they, are weighty and strong, but his bodily presence is weak, and his speech of no account'], that Paul had been summoned over to Corinth hastily, that there his malady had come on, that he had broken down physically and been obliged to return, leaving matters to all appearance worse than he found them; that he then wrote a letter to undo the effect of this disaster; that this letter was strongly worded, and, after it had been sent, caused him great anxiety; and that it was his relief from this anxiety on the coming of Titus that was the intermediate occasion of the Second Epistle.' Nevertheless Dr. Sanday joins the minority in dating this visit before our First Epistle. To this theory we might object that there is not the slightest allusion to it in that Epistle; and, further, that the threat in I. iv. 18–21 is apparently inconsistent with a recent visit in sorrow, and more consistent with one to come. Nevertheless there is one great difficulty in the way of placing the visit between our First and Second Epistles: How would Paul, in that case, have to defend himself, as he does in II. i. 15 ff., for fickleness in having come to Corinth 'no more' (verse 23)? And further: Would such an intermediate disciplinary visit satisfy the kindly atmosphere in which the plan for the double visit (i. 15) had been made? The tangle is one which only a fuller knowledge of circumstances could unravel. Two possibilities may just be suggested. (1) Possibly the phrase in II. i. 23, 'I came no more[1] to Corinth,' may refer to the non-fulfilment of a warning promise he had made on the occasion of his futile visit that he would come again (after his temporary withdrawal into Macedonia) and, if necessary, 'not spare.' The failure to fulfil such a promise would have been ammunition to his detractors[2]. This suggestion is rendered less improbable if the theory (to be considered later) be correct that II. xiii. 2 ('If I come again, I will not spare') be, with its surroundings, part of the intermediate severe letter written after the disciplinary visit: i. 15 ff. would then, with its surroundings, be part of a later letter written after Titus's good news in Macedonia. (2) His visit to restore the church might, not unsuitably to his original conception of it, be described as a 'spiritual benefit[1]': he obviously had not anticipated the turbulent reception that awaited him, a reception due perhaps to a serious aggravation of rebellious feeling after Timothy's departure. The state of the church had seemed to him to call for two visits (i. 15) instead of one, and the first a visit without delay. But the mood in which he made his plan may well have been somewhat gentler than his mood when he found himself in the presence of a church violently and, for the time, unanimously estranged. Clearly, if, as Dr. Sanday thinks, the third coming in II. xiii. 1 f. is the fulfilment of the kindly plan of I. xvi. 5-7 (Corinth after Macedonia), we may quote this as another case in which the mood was similarly changed: 'If I come again, I will not spare.' With these suggestions the perplexity must, for the present, be left where it is. To return now to the intermediate letter.

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[1] See article in the *Encyclopædia Biblica*, vol. i, 899 ff.

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[1] *οὐκέτι.*

[2] Some who hold that the Second Epistle must have been written shortly after the First are drawn to this conclusion partly by their view that the projected double visit of II. i. 15 was a plan which is stated to have been changed so early as I. xvi. 5–7, and that Paul in i. 15 is defending himself because of this change. But all we find in I. xvi. 5–7 is a simple postponement till after his tour through Macedonia in order that he might stay longer with them when he did arrive; and the other reason given for delay is the great opportunity in Ephesus, together with the opposition there requiring his presence. In II. i. 15 ff. he defends himself for having abandoned a plan to give the Corinthians a 'second grace,' that is, for having 'come no more to Corinth'; and the only reason given is that he wished to spare them by not coming 'a second time in sorrow,' that is, so as to vex them and himself too. We may therefore conclude that meanwhile circumstances had changed from what they were when I. xvi was written; that the plan there mentioned had not been carried out; and that the plan mentioned in i. 15 was a fresh one made during the time

OBJECTIONS TO EXISTENCE OF INTERMEDIATE LETTER.

The 'Wronger' and the 'Wronged.'

One objection taken to its existence is founded upon the assumption that the two persons in II. vii. 12, he 'that did the wrong' and he 'that suffered the wrong,' are

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of estrangement. A material argument against the alleged connexion between I. xvi. 5-7 and II. i. 15 ff. is that, in the very midst of defending himself (in II. i) against fickleness and double-mindedness, he gives a reason for his delay in coming to Corinth which is entirely different from the reasons given in I. xvi.

[1] χάρις (II. i. 15).

respectively the son and the father in the First Epistle (v. 1), where it is stated that the son had the father's wife; and that the son reappears in II. ii. 5 as the one that 'hath caused sorrow,' and has been sufficiently punished. The support derived, for this opinion, from the antecedent exhortation against association with the immoral (II. vi. 14—vii. 1) is undermined by the prevalent suspicion (to be hereafter discussed) that this passage, which so harshly interrupts the context, is not in its place, but is a fragment from a lost Epistle, perhaps that referred to in I. v. 9; and it might also be pointed out that it would be a heterogeneous introduction to a discussion (II. vii) in which (as also in ii. 5 ff.) the offender is rather lightly handled. But, looking at the discussion itself, we see reasons for discerning an entirely different situation. (1) It seems most improbable that the father was still living when the offence was committed. Otherwise where, in the face of 'wrong,' would have been the paternal authority which was in those days almost despotic? And if he was dead, how could Paul have spoken of writing 'for his cause that suffered the wrong'? (2) If the case had been the case of the incestuous son, how could Paul say that he had not written 'for his cause that did the wrong'? This is precisely why he did write (I. v. 5, 'That the spirit may be saved in the day of the Lord Jesus'). (3) Does the phraseology of II. vii. 12—'that your earnest care for us might be made manifest'—exhibit a motive commensurate with the crime of incest? And, likewise, does the idea of personal forgiveness on the part of Paul and of his deprecation of further penalty (II. ii. 5 f.) harmonize either with the heinousness of the crime or with his urgent pressure in I. v. 5 'to deliver such a one unto Satan for the destruction of the flesh'?

The view of other critics that the wronged one is Paul himself, who, on the occasion of his intermediate visit, had been grossly insulted by some leading detractor, is an alluring solution as fitting in with the personal forgiveness and the evident desire to make as little as may be of the offence; but there is a serious obstacle to this view in the juxtaposition—'nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest'—where the elimination of self in the first clause seems to be followed by the presentation of self in the second; unless the first clause disclaims mere desire for personal reparation and the second points to the manifestation of the latent constancy of the Corinthians. Another suggestion that the wronged person is Timothy, and a further one that the reference is to a quarrel between two members of the church, are pure conjectures, and do not offer substantial help in a difficulty which must at present be pronounced not satisfactorily solved. If the injured man was really Paul, then the outrage must have been a public climax of unscrupulous calumny and intrigue, which had all the more keenly humiliated and agonized him because the church had not stood forward chivalrously in his defence (II. vii. 12, xii. 11).

The rejection of Paul would have meant the rejection of his gospel, a revolt from the Christ he had taught them, and the triumph of Judaistic reaction. This enables us to understand the strength of his personal feeling.

THE JUDAIZERS: THEIR IDENTITY AND TACTICS.

As we have said before, the presence and working of active Judaism in the Corinthian church cannot be adequately discerned till the Second Epistle. There were men claiming to be born Jews (xi. 22), asserting that in some peculiar sense they were 'of Christ[1]' (x. 7), and, according to Paul, preaching another Jesus, another spirit, another gospel (xi. 4). We have already[2] contended that these men (or the nucleus of the party) were personal disciples of Jesus, maintaining that, on account of this earthly connexion, they had an apostleship which Paul could not claim; and taking their stand (why not honestly?) on the law, taught and practised by Jesus, as eternally valid and as the antidote to Gentile licence. Whether the letters of commendation which they brought with them were the common letters of introduction from one Christian community to another which they turned to purposes not contemplated by the givers, or whether they were letters from Jewish Christians who were organizing a mission through alarm at what was reported (Acts xxi. 21) of Paul's preaching to the dispersion, it is impossible to say. If, however, we grant that these missioners were originally sincere men, then we may argue that their active opposition to Paul need not have been ready-made. But after, from experience, making up their minds that the Jewish Law was the cure for the ills growing out of Paul's doctrine of grace, then, with the usual unscrupulousness even of honest religious zealots, they ceased (we may suppose) to be merely narrow and became rabid: they left no means, fair or foul, untried to counteract the poisonous influence of Paul, hoping to overthrow his gospel through the overthrow of his personal reputation and his apostolic position. So these men, held in high respect at Jerusalem as earnest and capable missionaries, may have become, from partial apprehension of truth, fanatical anti-Paulines, conducting a mission not, like Peter's, running parallel with Paul's, but fiercely athwart it. But there is not, in the context of Paul's condemnation of such opponents, the slightest evidence that he is aware of being attacked by the Twelve or by the mother church through these agitators. If he had been so aware, he could hardly have spoken so quietly and so naturally of the collection for the Jerusalem saints which there was some chance of his conveying to that church in person (II. ix. 5 compared with I. xvi. 2–5), and which he does his best to make as large as possible (II. viii and ix, *passim*).

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[1] Χριστοῦ εἶναι.

[2] See p. 20.

THEIR ATTACKS.

(i) *Upon his Person and Character.*

The general line of attack which these men make upon Paul it is not difficult to unveil, though it is easy to overdo (as perhaps Schmiedel overdoes) the discovery of their assertions under Paul's denials, and of their practices under Paul's disclaimers. But we may safely affirm that they assailed both his person and his official position, and the latter largely through the former. The depreciation of his person is very obvious. Whatever he may be as a writer of letters, he is, with the living voice, but a poor and unimpressive teacher (II. x. 10, xi. 6). (By this particular depreciation they cleverly played upon the tendency to partisanship which the First Epistle discloses to us.) However brave he may be with pen and ink at a distance, at close quarters he is a coward: he has threatened to come and dares not (I. iv. 18–21; II. i. 23, xiii. 3, 4, 9, 10); and even when he promises or threatens to come he speaks with the mental reservation of a 'fleshly wisdom,' enabling him to creep out of his undertaking (II. i. 15 ff.). So, besides being cowardly, he is double-tongued. Nevertheless, though he is a poor creature, he is puffed up with pride, he is always singing his own praises (II. iii. 1, &c.), vanity has turned his head (v. 13, 'beside ourselves'; xi. 1, 'bear with me in a little foolishness'; verse 16, 'as foolish receive me, that I also may glory a little'). Yet, all the while, he secretly lacks confidence in his own position, or why does he not, like the true apostles, boldly throw himself for maintenance upon his converts? (xi. 7; compare, though the main point is different, I. ix. 4–6). But does he really suffer for this apparent disinterestedness? Not at all, his cunning compensates him. He makes money somehow through his agents (II. xii. 14–18[1], vii. 2), probably appropriating some of the contributions for the poor saints. This insinuation we gather from I. xvi. 3, where, apparently, he prefers (as a precaution against accusation) that he should not alone carry the collection to Jerusalem; also from II. viii. 18–21 'The brother whose praise in the [service of the] gospel is spread through all the churches' (so he is perfectly trustworthy) . . . 'who was also appointed by the churches to travel with us in the matter of this gracious gift . . . [we] avoiding this, that any man should blame us in the matter of this bounty which is ministered by us; for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of men.' His very bodily afflictions appear to be pointed at as Divine curses: in II. iv. 7 ff. he defends his bodily frailty as a means whereby God displays His power; and in vi. 9 he declares that though God has disciplined him, He has not handed him over to death[1].

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[1] See note on the passage.

(ii) *Upon his Official Standing.*

But slander of his person and character was only a stepping-stone to depreciation of his apostolic authority. They question his right to be 'of Christ,' that is, to be a minister of Christ (II. x. 7, xi. 23). They had known Christ on earth: he had not (v. 16: also the hint in I. ix. 1): such knowledge alone was the sure passport to apostleship.

(iii) *Upon his Doctrine.*

On these successive stepping-stones they mounted to attack and overthrow his doctrine, and to substitute their own.

THEIR SUBSTITUTE.

It is noticeable that the ordinary 'platform' of the Judaizers – circumcision, holy days, meats and drinks—

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[1] Perhaps Gal. iv. 14 ('that which was a temptation to you in my flesh ye despised not nor rejected with loathing') reveals a situation which might have been similar.

does not come to the forefront in this Epistle. Perhaps the tactics of the Corinthian reactionaries led them to keep this in the background, and to put forward primarily Paul's lack of proper credentials as an apostle. But we detect their legalism by various signs. For example, they posed as 'ministers of righteousness' (xi. 15). This righteousness, the fulfilment of legal obligation, might have been used in a double sense: with the 'false apostles' it might have stood for the whole law: to the Corinthian Christians it might have been, for the present, represented to mean only such part of the law as would have prevented the licence arising from the Christian freedom preached by Paul. But these ministers of righteousness appear just now mainly under another title, 'ministers of Christ' (xi. 23), 'Christ's [men]' (x. 7). Their anti-Paulinism, then, would seem to be based on an anti-Pauline conception of Christ. Paul implies (xi. 4) that they preach 'another Jesus' which he had not preached: their 'gospel' was a 'different' one: it was what he describes to the Galatians as a 'reversal of the gospel of Christ' (Gal. i. 7). This radical opposition to the Pauline view of Christ is discernible beneath other passages in the Second Epistle, which superficial reading may glide over as mere pious expressions. From i. 19 we might infer that the Jesus Christ of these Judaizers was, unlike the Christ preached by Paul and Silvanus and Timothy, a 'yea' and a 'nay,' a promise and not a fulfilment. This may find its explanation in iii. 6–18, where Paul apparently contrasts his ministry with theirs as the ministry of a spirit-giving life, that is, communicating power of obedience, theirs being a ministry of the letter which putteth to death, that is, of an external enactment which communicates no such power, but only condemns. In iv. 1–6, he depicts those who are blind to his gospel as lost, blinded by the god of this age to the light of the gospel of the glory of Christ, 'who is the image of God'; Paul and his colleagues preaching not themselves (as they are charged with doing), but 'Christ Jesus as Lord, and themselves as servants for Jesus' sake.' From this passage we might infer that the Judaistic Jesus—or Christ, as they would call him, taking the word out of Paul's mouth—was not the 'image of God,' was not 'the glory of God' (verse 6). From v. 12, 14-21 we conclude that the Judaistic gospel was one whose glory was in outward appearance, not in heart; that is, of outward claims, not of inward effects; or, as he suggests in verses 16-19, their Christ was a Christ 'after the flesh,' not a Christ so spiritual as to renew the man, through being the medium of God's reconciliation and forgiveness. In xiii. 3, 'the Christ that speaketh in me' may be tacitly contrasted with 'the Christ that speaketh' in these 'false apostles, deceitful workers, putting on the disguise of apostles of Christ' (xi. 13).

Thus it would appear that these Corinthian Judaizers took their stand not only on an earthly Jesus, with whom they had had an acquaintance withheld from Paul, but on a Christ limited by his earthly manifestation; that is, a fleshly, legal Christ, a Messiah born as the seed of David, a side of the Messiahship which in Romans i. 3 Paul calls 'according to the flesh,' a side which was only partial and preliminary. Paul's Christ was spiritual, taken out of the region of the flesh by crucifixion and exaltation, taken beyond the law by that entrance into the realm of spirit which enabled him to exercise upon the hearts of men a Divine, spiritual influence antiquating the outward letter and so reaching beyond salvation by law to salvation by faith in himself, and therewith beyond the Jew to the world at large. But the Judaizers, holding fast by personal knowledge of the actually manifested earthly Jesus, and on that ground denying to Paul his apostleship, held, we may assume, his idea of a spiritual Christ to be a figment of his own imagination, born and bred of visions he supposed that he had seen.

THEIR UNSCRUPULOUSNESS.

Having once made up their minds to overthrow Paul, they seem to have allowed no obstacle to hinder them. In ways shameless, secret, crafty (iv. 2, xi. 3, ii. 17), they strove to secure an attachment to themselves and their gospel, and they, to all appearance, largely, for a while, succeeded in holding the church at their mercy (xi. 4, 20). But it is possible that, in their machinations against Paul's good name, they went even further than we have hitherto supposed. It seems clear that there was something laid to his charge which specially wounded him and compromised the honour of the whole church as fully as his own (ii. 5). It must have been something worse than that he was a false apostle. Hypotheses to supply the lack of evidence have not been wanting. The most drastic of these is that the charge against him was one of sensuality, to which was traced his bodily infirmity. All that we can say is that this view, favoured by Godet, is not out of the question. 'It would have been a terrible accusation, crushing him, and wringing his heart with anguish (ii. 4); it would have sunk deeply into the best portion of the church; and even those who still looked upon the sexual relations as among the things indifferent would nevertheless have been startled and alienated by the hypocrisy of his remonstrances and injunctions against fleshly sin.' But, apart from the passing assertion of his own purity[1] (vi. 6)—a reference which, in the circumstances, is perhaps too incidental—there is nothing in the Second Epistle which would raise this theory above the region of unqualified conjecture. Whatever the outrageous charge was, Paul prefers now to hide it under words that are vague and yet are suggestive of weighty meaning.

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[1] ἁγνότης.

IS THE EPISTLE A UNITY?

THIS is just now a living question, and is being very warmly discussed, in England and in America as well as in Germany. The discussion ranges principally round two sections: (1) chaps. x–xiii, apart perhaps from the last few verses; (2) chaps. vi. 14—vii. 1. It is also maintained by some that chap. ix should be assigned to another occasion. We will take these sections in reverse order.

ix. The doubt as to whether ix belongs to this Epistle was raised in Semler's mind on the ground that verse 1 appears to be a mere repetition of the subject of viii, and conveys the implication that viii has been unnecessary. After writing twenty-four verses (viii) urging the immediate claims of the collection for the poor saints and citing the inspiring example of the much less wealthy Macedonian churches, and mentioning incidentally (verse 10) that the Corinthians had been 'the first to make a beginning a year ago,' he now says (ix. 1), 'For as touching the ministering to the saints, it is superfluous for me to write to you: for I know your readiness, of which I glory on your behalf to them [or some] of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up the more part of them.' This introduction is, at first sight, inconsistent with viii. But when it is looked into more closely the point is perceived. Paul has been speaking in viii of promptitude in making the collection and handing it over to the brethren he is sending on in advance, a promptitude which will be a public proof of love (viii. 24). As to the service itself, the ministering to the saints, about that he need write nothing: they have been inclined for that for some time back: it is their very inclination that leads him to send on the brethren. Paul had urged a similar promptitude in I. xvi, when he had hoped to come himself in a short while and, in company with a deputation, convey the contribution to Jerusalem. But the untoward situation that ensued at Corinth had probably put into abeyance the full working out[1] of their 'inclination[2],' though the inclination to render the service remained. With such an explanation of ix. 1 ff. open to us, we may well hesitate to join the small number of critics who would eliminate that chapter from the Epistle.

vi. 14—vii. 1. The case for the elimination of vi. 14—vii. 1 is far stronger. The exhortation against being 'unequally yoked with unbelievers' is a strange interruption of the sequence of thought. Ch. vii. 2, 'Make room for us,' is closely connected with vi. 13, 'Be ye also enlarged.' Paul's 'mouth is open' (vi. 11), not for exhortation against intimate association with Gentile sinners, but to speak unreservedly, as he could not have done to men still out of sympathy with him. His 'heart has been enlarged' (vi. 11) to make room for them: he desires that their heart also may be enlarged (vii. 2) to give him a fuller space than, even in their revulsion to sympathy, they had as yet given. All the contextual apologies for the genuineness of the passage in its present place must be pronounced unconvincing, and a general apology on the basis of Paul's habit of abruptness is not satisfactory. The contention that it was not written by him at all may be dismissed as improbable and unnecessary: it may be, as has been surmised, a part of the lost Epistle referred to in I. v. 9. The narrower contention of Hilgenfeld and others, that it is in the wrong place, would be more easy to accept if the history of the text offered any evidence whatever for the interpolation. As the matter stands, the case against the section must be summed up in the words of Dr. Sanday, 'not perhaps "not true," but at least "not proven[1]."'

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[1] ἐπιτελέσαι.

[2] προθυμία.

x—xiii (or xiii. 10). The theory that this latter portion of the Second Epistle was written before i—ix, and was the letter (or part of the letter) addressed to the church while in revolt and before the reconciliation which i—ix imply, was started by Semler in 1767, and in 1870 Hausrath propounded similar views in his work entitled *The Four-Chapter Letter of Paul to the Corinthians.* The idea has been adopted by more recent critics in Germany, England, and America, and has, within the last few years, been elaborately defended by Schmiedel. The strongest arguments in its favour are these: (1) If the current opinion is correct—that in i—ix Paul is addressing the reconciled majority and in x—xiii the still rebellious minority—he turns suddenly from the one to the other without the slightest hint of difference or note of warning: the 'you' of the second section is as general and inclusive as the 'you' of the first, and must, therefore, in all reason, be referred to the church as a whole. (2) That this section is severe enough in its tone to stand for the letter (or part of the letter) he speaks of in ii. 4 as written 'out of much affliction and anguish of heart and amid many tears.'

It is certainly noteworthy that in i—ix Paul and the Corinthians appear to be on the best of terms, while in x—xiii. 10 harmony has vanished. In the earlier section the thought of rebellion is out of place, though Paul hankers after a still more complete mutual sympathy. True, the penalty inflicted upon a prominent offender has been the work of 'the more' (ii. 6), but Paul has a way of contrasting 'the one' with 'the greater number[2]' in the sense of 'all' (cf. Rom. v. 15). And, in this case,

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[1] See *Classical Review*, 1890, under the name (in the Index) of R. Whitelaw.

[2] *ὁ εἷς . . . οἱ πολλοί.*

'the one' offender seems to have been so utterly left to himself that Paul feared he might be 'swallowed up of sorrow'; while Paul not only speaks of this offender as having 'caused sorrow to you all,' but tells elsewhere how Titus 'remembereth the obedience of you all' (vii. 15). Quite different are the atmosphere and the phraseology of the later section. There is no hint of a majority reconciled or on the way to reconciliation: 'there are no saving clauses.' It is the church as a church that is reproached because Paul had been driven to 'spoil other churches' in order to serve 'you' (xi. 8, xii. 13): it is 'you,' and not 'some of you,' whom Paul fears to find, if he comes, 'not such as I would' (xii. 20): it is 'you,' the whole church, to whom Paul ironically says, 'ye are this long time thinking that it is to you we are making our defence. [Not so.] It is before God, in Christ that we speak. But the whole, beloved, is for your edification' (xii. 19, Mr. Waite's translation). These are only a few out of a multitude of instances that might be adduced to shew that the 'you' of the later section and the 'you' of the earlier are equally comprehensive, and refer to the church as a whole.

It is also noticeable that there are passages in i—ix which, there is strong reason to believe, look back to passages in x—xiii as past[1]. (1) In xiii. 10 Paul says: 'For this cause I *write* these things while absent, that I may not when present deal sharply.' In ii. 3 he says: 'And I *wrote* this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice.' (2) In xiii. 2 he writes: 'I say beforehand . . . to them that have sinned heretofore, and to all the rest, that, if I *come* again, I *will not spare*.' In i. 23 he writes: 'To spare you *I came no more* to Corinth.' (3) In x. 6 he says: 'being in readiness [though I spare you now] to avenge all disobedience [i. e. which may remain] when your *obedience shall be fulfilled.*' In ii. 9, 'to this end also *did I write* that I might know the proof of you, *whether ye are obedient in all things*'; and in vii. 15, [Titus] '*remembering the obedience* of you all.' (4) In iii. 1 Paul writes, 'Are we beginning *again* to commend ourselves?' and in v. 12, 'we are not *again* commending ourselves to you.' This self-commendation, which in these earlier chapters he says is practically over, is prominent in various parts of x—xiii. 10, and without the 'again.' For example, 'I will glory also' (xi. 18), 'I ought to have been commended of you' (xii. 11). In the intermediate letter such self-commendation would have been a suitable characteristic, and Paul in the earlier chapters recalls it in the word 'again' as a stage in the past. (5) In xii. 14, and ominously in xiii. 2, he speaks of a coming visit, the third, as a settled thing, and apparently as immediate, though xii. 20 and xiii. 10 leave room for a little reasonable delay. This visit is to be a visit for punishment, if the letter fails to produce the desired effect. But in i. 23 and ii. 1 he tells them how and why he had at last decided not to come. Can we not, from these circumstances, all the more readily understand the charge (based on this changeableness) of being fickle and double-tongued which remains over for him to sweep away completely in his last letter (i—ix)?

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[1] See Dr. Kennedy's *Second and Third Epistles to the Corinthians* for some of these points of detail.

Finally, it is worthy of consideration that, if there had still been so large a minority, suspicious and hostile, as could be represented in subsequent chapters by the unrestricted word 'you,' it would have been quite unnatural for Paul, in viii and ix, to press so confidently and unreservedly for the contribution to the saints at Jerusalem. Paul would surely, in such a strained situation, have shrunk from asking for money, even though for others and not for himself. And as an argument (though not, of course, a strong one) for the chapters on the collection forming the concluding part of the Epistle, we might cite the parallel of I. xvi.

Such points of detail are not, indeed, determinative, but they tend to strengthen the case which rests on the general inconsistency of the two great sections of our Second Epistle.

There are, however, arguments on the other side which have to be reckoned with, and cannot, it is confessed, be altogether refuted.

(1) Christian antiquity knew nothing of the breach of unity in the Epistle. This is a strong argument from silence. But it may be suggested that these letters of severity and reconciliation were strictly related to the Corinthian church, and naturally, at first, had no general circulation. Whatever form they had when they began to spread beyond Corinth they would, in all probability, have been allowed to retain. Clearly more letters were written to Corinth than we now possess, and it is possible that, on account of the loss of introductions or conclusions, or both, fragments became attached to the Second Epistle. Anyhow, we know nothing of the Second Epistle at the end of the first century. It is not quoted by any one before Irenæus. Clement of Rome wrote to the same church, and makes reference to the First Epistle as 'The' Epistle[1]; yet Lightfoot candidly says, 'I have not observed any distinct traces of the influence of Second Corinthians on Clement's language and thoughts.' But, after all, when these various suggestions are summed up, they come to no more than this—that there may have been at an early date a breach of unity of which Irenæus and Clement of Alexandria in the latter part of the second century had no knowledge.

(2) Dr. Sanday[2] argues that 'there was but one painful letter (II. vii. 8, ii. 4), which is referred to in these chapters (x. 10 f.) and therefore is not to be identified with them.' But is it so certain that the painful letter is referred to in the saying of his opponents, 'His letters

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[1] See p. 4.

[2] *Encyclopædia Biblica*, i. 906.

are weighty and strong'? The context would permit us to assume that Paul may be applying a general statement of these opponents to the present special letter: 'I shall not be put to shame: that I may not seem as if I would terrify you by my letters' (x. 8 f.). 'Let such a one reckon this, that what we are in word by letters, when we are absent, such are we also in deed when we are present' (verse 11). There appears to be sufficient room for such a supposition. (Or the opponents might be thinking of strong passages in various letters, such as I. iv. 18–21.)

(3) Dr. Sanday also argues: 'When the apostle wrote his painful letter, he wrote in order to avoid the necessity of making a visit in person (i. 23), but when he wrote these chapters he was on the point of paying a visit (xii. 14, xiii. 1).' These two facts, no doubt, co-exist, so far as the circumstances are known to us; but need they be more contradictory than the varying emotions of Paul's mind during this most perplexing period? We might surmise that Paul, when first he wrote this painful letter in place of betaking himself there and then to Corinth, proposed to follow it up with a visit after a little reasonable delay (xiii. 10, xii. 20), a visit in which (if the letter should have proved unavailing) he would use the apostolic power of punishment which he felt was vested in him. But very soon the conflicting judgements which agitated his mind settled down to the deliberate conclusion that he had better postpone his journey till the church should have come to a better mind (i. 23). If this be so, the journey which he here proposes was, in intent and in circumstances, not the journey which he made after writing the happier letter i—ix, though it may have followed the same geographical course. The strength of Dr. Sanday's objection is fully recognized; but the choice appears to lie between some such loophole out of an acknowledged difficulty and what is held to be the still more serious difficulty of keeping i—ix and x–xiii in the present order and in the same letter.

POSSIBLE SEQUENCE OF EVENTS.

If, then, in spite of some perplexities, the theory above discussed offers a tenable solution, the sequence of events, from the delivery of the First Epistle onwards, might be as follows :—

(1) Visit of Titus and his companion (II. xii. 16-18), carrying the First Epistle (Ramsay), and finding discontent with Paul and his assertion of authority, yet 'willingness' (viii. 10) to collect for the saints.

(2) Timothy arrives by way of Macedonia (I. xvi. 10), and, for some reason or other (perhaps some want of judgement or force on Timothy's part), the discontent becomes more serious, and Timothy returns to Paul with the news.

(3) Discontent becomes open rebellion, owing to the presence and influence of Judaistic emissaries (II. xi. 4, and elsewhere). Word is brought to Paul.

(4) Paul makes a dash for Corinth across the sea (his second visit), II. ii. 1, but finds personal effort useless, and, after being outrageously insulted without resentment on the part of the church, he breaks down and leaves for Macedonia, declaring he will return and, if necessary, punish.

(5) He does not, however, return from Macedonia (II. i. 16), but proceeds to Ephesus.

(6) From Ephesus he sends a severe letter, by Titus, instead of going to Corinth himself, but, in the letter, declaring that he is on the point of coming, and that to punish if necessary (II. xii. 14, xiii. 1, &c.).

(7) Finally deciding not to go (II. i. 23, ii. 1), he grows mpatient for news of the effect of his letter and the visit of Titus, and goes north to Troas, intending to carry on a mission there, and at the same time see Titus sooner. But his spirit has no rest (ii. 7) and, in spite of an 'open door' at Troas, he leaves for Macedonia, where he meets Titus and is overjoyed at his good news.

(8) He sends Titus back to Corinth with i—ix and perhaps) xiii. 11-14, and with exhortations to complete

the collection which has been in abeyance during the disturbances (viii, ix).

(9) He follows himself, and spends three months (or part of that time) in Corinth (Acts xx. 3).

POSSIBLE CHRONOLOGY.

But is there time enough for all this between the First Epistle and the date of Paul's last visit to Corinth? The common view is that the First Epistle was written in the spring and the Second in the autumn of the same year, perhaps the year A. D. 57: in this case the time allowed would be insufficient. But the chronology of the period is so uncertain that there seems no substantial reason for refusing to admit that a year and a half, instead of half a year, elapsed between the First Epistle and the Second (or the later part of the Second, i–ix, xiii. 11–14). If Paul after his first visit left Corinth in the spring of A. D. 52, and paid his final visit to the same city in the late summer of A. D. 54, there need be no lack of interval in which to include the sequence of events above conjectured[1]; and the statement of Paul in II. viii. 10, ix. 2 that Corinth had 'made a beginning' and 'Achaia was ready' in the matter of the collection 'a year ago,' finds a quite natural explanation.

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[1] See article 'Chronology,' Hastings' *Dictionary of the Bible*, vol. i, pp. 421–423.

SCHEME AND CONTENTS OF II CORINTHIANS.

In the section i—ix there are two main sub-sections, i—vii and viii, ix.

In the sub-section i—vii Paul is concerned with his recent personal and apostolic relations with the church. If it is hard to arrange the contents of the sub-section in any logical or systematic order, we must remember that it is part, not of a treatise, but of a letter drawn from him by the restoration of the Corinthians, practically all of them, to himself, after serious and even violent estrangement: it is not even an epistolary argument: it is an expression of personal feeling as he recurs to various circumstances in order that, by fresh exposition and explanation, he may confirm the recovered allegiance of his Corinthian friends and deepen their consciousness of justification for their changed attitude towards him. It is not strange, therefore, if the letter here be somewhat disjointed: yet it is virtually a unity; for it all bears on the same point—the justification and confirmation of the new relations. The motto of this sub-section might be taken from vi. 11, 13, and vii. 2, 'Our mouth is open unto you, O Corinthians, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own affections. Now for a recompense in like kind (I speak as unto my children), be ye also enlarged . . . Open your hearts to us.'

The sub-section, taken in its entirety, suggests that Paul, for some reason or other, has been led to reflect on the place of affliction in his apostolic experience. The reason may, of course, be supplied by special weakness or illness or persecution about this time. But, more probably, his preoccupation with this subject arises from two causes in particular: (1) the crushing mental and bodily distress, we might even call it the collapse, that had befallen him through the Corinthian revolt, with all its attendant aggravations, when he had retired in despair to Ephesus ; (2) the charge of his adversaries at Corinth that his afflictions were God's curse upon him for heinous sin. These two thoughts may help to light us through the intricacies of this portion of the Epistle.

Take, for instance, the introductory part of the first chapter. After the greeting, Paul thanks God that the Divine comfort in his afflictions fits him to comfort those in like affliction ; and the discipline upon him just now all tends to the comfort of the Corinthians : they have the same sufferings as he endures ; and as they are partakers of the sufferings, so also are they of the comfort. Then he speaks of some unexplained affliction that came upon him in Asia, that is, probably at Ephesus, which for the time brought him to death's door. Is not this all vague beating of the air unless it be allowed to have some connexion with the subject of the letter—the recent and present relations between Paul and those to whom he is writing ? He, superlatively sensitive as he was, had suffered far beyond our common conception from the successful machinations of his foes at Corinth and from the desertion of himself by the church ; the slander, the cruelty, the ingratitude, the outraged affection, the 'love's labour lost,' the ruined hopes, had worn him down and wellnigh killed him. But then there came the revulsion of feeling on the part of the church : they, or nearly all of them, had swung round to him with heart-broken remorse and vehement emotion. Thus they also had suffered acutely from the intrigues of Paul's enemies and from their temporary aberration : they were still suffering most keenly as at last they clearly saw into themselves, looking back more perceptively upon what they had been and had done to their father in Christ, and comprehending more fully the deadly agony they had brought to the tenderest-hearted of Christian men. He had 'made them sorry'; and Titus had told him of their renewed yearning after him; their mourning, their zeal to make amends (vii. 7): he had depicted with the graphic touch of an eye-witness 'what earnest care [godly sorrow] had wrought in them, yea, what clearing of themselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging!' (vii. 11). Here is *kinship in suffering*; and, as Paul had been comforted by God in their repentance, so now could he comfort them in their godly sorrow and their bitter remorse. The affliction had intensified Paul's capacity as a son of consolation. No curse, then, had this affliction been, but, as a discipline, a blessing in disguise. With a word of comfort, accordingly, he begins, and of thankfulness that he can now comfort them.

i. 12 ff. The consciousness of their reawakened sympathy and of their thankfulness at his restoration to strength leads him to expostulate gently with them for having been induced to believe that his letters to them had not been the letters of a genuine single-minded man. Genuine also (verses 15 ff.) had he been in promising them a visit which he had afterwards indefinitely postponed (i. 23). For this postponement he offers a sound reason: if he had come, he would have come a second time in sorrow, bringing grief and feeling it: one visit in sorrow had been enough both for him and for them. So he had preferred to write in sorrow (from Ephesus), that they might have opportunity for reflection, and might haply come to a better mind; while Titus, his friend, the bearer, would be able to say on his behalf what he would have shrunk from saying for himself.

ii. 5–11. The remembrance of the sorrow prompts him to hint delicately at the pre-eminent source of it, the gross outrage and the chief offender, and to intercede for their forgiveness of him, with the assurance of his own.

ii. 12–16. But, though he makes light of it now, he does not wish them to think he did not feel keenly at the time. Hence, quite simply, as in an informal letter, he now recurs to the vehement anxiety (so vehement that he could not preach) which possessed him about the success or failure of Titus's mission with the letter in question (ii. 12, vii. 5). He pushed on, therefore, from Troas into Macedonia. But he does not wait to say whether he found Titus there, though this is implied. He dashes at once into a thanksgiving to God who had borne witness to him as an apostle, giving him a public part in the triumphal procession of the conquering Christ, whether men (like the Corinthians in the main) were saved by his gospel, or whether (like the Judaizers at Corinth) they were doomed by their rejection of it.

ii. 17—iv. 6. Over the bridge of this thought, with a passing dismissal of any desire or need to commend himself again to his readers, he proceeds to a comparison of the nature and practice of his ministry, whose sufficiency, or competency, was from God, with the nature and practice of the ministry of the self-sufficient Judaizers. His is a ministry of the new covenant as contrasted with the ministry of the old, of life as contrasted with death, of the life-giving spirit of God as contrasted with the death-dealing letter of the law; and in his ministerial practice (iii. 12 ff.) there is no craftiness or concealment, there is no veil, there is nothing kept back—no leniency to Gentile sinner, no accommodation to exclusive Jew, no undisclosed background of unpalatable Jewish legalism—but Christ, as antiquating Moses, is preached openly, fully, unreservedly. Paul and his colleagues have no personal ends to serve: they do not preach themselves (iv. 5) but Jesus Christ as Lord, in whose face is seen the light of the knowledge of the glory of God.

iv. 7 ff. But why, then, this frailty of body? Why are God's ministers, if they be such, so easy a prey to affliction, distress, and persecution? To keep all the glory for

God. Yet, though they are ever at death's door, they are not allowed to die. And, even as Jesus died that men might live, so the apostles are always in process of dying that they may impart fresh life to their converts. Then arises a new thought akin to the last, but in advance of it: even if the apostles actually die, God, as He raised up Jesus, will raise them up again, and set them before Himself with those whom they have taught to believe. (iv. 16 ff.) 'Hence we faint not, though death be drawing nearer and nearer to us. Our outward man may decay, but our inward man is renewed day by day to an immortal life.'

v. 1 ff. That was another bridge. Over it Paul passes to enlarge upon this prospect in a sense somewhat different from his earlier expectation (I. xv. 52; 1 Thess. iv. 17). No longer is the expectation prominent that he will survive till the Advent. His recent and present experiences warn him that he may not last till then; and though, with truly Jewish shrinking from the bodiless state, he longs to avoid the nakedness of death and to be 'clothed upon,' in life, with the heavenly body, yet he is prepared to be absent from the body, since he will then (in some sense, though perhaps not in the fullest sense) be present with the Lord. His only immediate concern, wheresoever and howsoever he may be, is to be pleasing to the Lord, seeing that at the last the Lord will be his judge when He judges all men.

v. 11—vi. 10. The thought of the coming judgement takes him into a further justification of his apostolic activity. For the honesty of his motive he can appeal to God and also to the conscience of the Corinthians. He only justifies himself to save them from becoming the defenceless victims of unspiritual teachers. All that he is and all that he experiences is for the sake of his converts; for the love shewn by Christ hems him in from deviation towards self; that love manifesting itself in death for all men, as Christ represented all, and in a resurrection life likewise for all — a renovated moral life demanded and given, given through God's gracious forgiveness in Christ. Of this loving and life-giving Christ the apostles are ambassadors, and, faithfully absorbed in their message and in their own conformity to it, they are victoriously regardless of all manner of affliction without or within.

vi. 11—vii (vi. 14—vii. 1 being here omitted. See Introduction, p. 61). In concluding the part dealing with his personal relations and his reconciliation with the Corinthians, he declares that he has taken them to his heart, that now he can speak his mind to them freely. He entreats them to be of the same mind towards him. He denies that from his conduct towards them they have ever had any reason to be otherwise, though he says this now with no desire to condemn: it is only the gentle reminder from a heart full of love that it has always been the same.

He closes with reasons why his heart is now at rest, and why theirs may be at rest also. The single purpose he had had in writing the severe letter, to bring out their real though latent feeling on his behalf (vii. 12), had been achieved. He had met Titus and heard his story of all that the letter had done in leading them through sorrow to repentance, and to earnest care for their apostle once more. And the joy of Titus at the happy result of his delicate task was a guarantee of the reality of that result, and also in itself an inspiration (verses 13, 14).

viii, ix. After the final words of joy and confidence (vii. 16)—'I rejoice that in everything I am of good courage concerning you'—the way is clear for Paul to return to the subject of the collection that has been too long in abeyance. He seeks to spur the Corinthians on by the example of the Macedonians, so generous in spite of their poverty, and by the example of Christ (verse 9). He recognizes that for a year back they have been willing to make the collection, and is very emphatic that he does not wish it to be an excessive strain upon their ability.

He thanks God for the zeal of Titus 'in their interest' (that is, that they should reap the gracious reward of generosity), and commends to them the two brethren sent with Titus, the one renowned through all the churches for his service to the gospel, and selected (by the Macedonians, probably) at Paul's own instance to help in the work of collection, Paul being anxious to be above all suspicion in this money matter; the other a brother whose earnestness Paul had learned to trust by frequent and varied experience, and, as Paul tactfully adds, now especially earnest in the work in question because of his great confidence in the Corinthian church (viii. 22). Reminding them that Titus has, as Paul's partner, helped them before, and that these his comrades are the messengers of the churches and manifest the glory of Christ in the discharge of their loving duty, he urges the Corinthians to let all the churches see the love of which he has boasted as dwelling in them.

ix. He explains further that he knows their willingness, but sends the brethren that the collection may be promptly made and be ready when he comes. Assuring them of the reward of the cheerful giver, he guarantees that God can and will put it in their power to give bountifully, and strengthens his exhortation by foreseeing the thankful acknowledgement by the Palestine churches of such submission to the obligations of Christ's gospel, and the consequent fuller recognition by these churches of the Pauline Gentile communities. 'Thanks be to God,' he concludes, 'for his indescribable gift (of brotherly love).'

xiii. 11–13. The benedictory termination of this Epistle might well come in here. It follows ix. 15 more suitably than it follows xiii. 10, and in 1 Corinthians the benediction ends the chapter dealing (part of it) with the same subject.

x—xiii. 10. As to the section now remaining (x—xiii. 10), it is possibly a fragment, both beginning and end being wanting.

We cannot expect that in this emotional fragment there should be any systematic and carefully preserved connexion. Paul, in his intensity of feeling, sometimes breaks away before the subject is finished, sometimes harks back to a subject previously handled. The bond of unity is that, from first to last, it is self-defence, taking the form now and then of defensive aggression, and finally announcing the severity he will use, if necessary, at his coming.

x. The defence of person and office by contrast with his Judaizing enemies at Corinth extends from x. 1 to xii. 18; from xii. 19 to xiii. 10 he threatens punishment in hope that when he comes he may find it unnecessary and superfluous. With the expression of this hope he begins his apology (x. 2), though he declares his readiness to 'avenge all disobedience' (to Christ) if, when he comes, he has no alternative (verse 6). His authority from Christ, which will bear comparison with that of the most confident (verse 7), will shew him to be bold enough, as bold as his writing indicates, when the time arrives for him to be present among them (verses 10 f.). He does not, like his enemies, boast himself on the ground of a standard of comparison within himself alone (verse 12); nor does he boast of the fruit of other men's labours, trenching upon the provinces of others and getting credit out of what others have done (verses 13–15). But he hopes that his success among the Corinthians may be the stepping-stone to successful work in regions beyond them (verse 16). Meanwhile his boast is in the Lord alone.

xi. He now asks leave to deal in the 'folly' of boasting, not for himself, but for the sake of the church, in regard to which he is jealous on Christ's behalf. He wants to save them from a too easy desertion to 'another Jesus,' the Jesus of his enemies (verses 1–4). He is equal in knowledge to these 'supereminent apostles.' The Corinthians knew it (verses 5, 6). They knew his conduct. Had he 'sinned' against them in declining money recompense for the work he had done among them? This was no sign that he was doubtful of his right: it was an abnegation of right in their case in order that he might give his enemies no chance to say that he was mercenary (verses 11, 12). For this reason he would continue to do as he had already done (verses 10–12), making it necessary for his enemies to be unselfish too; for he would not attempt to satisfy the hypocritical questionings of falsehood and deceit. Such men were Satan's 'apostles,' and with Satan would be their reward.

With another apology for his folly, he recurs once more to his boasting, pleading that they shall bear with him at least as patiently as they bear with those who abuse and devour them (verses 16–20). Even on the fleshly side of race and descent he is equal to his opponents: on the side of ministry for Christ, if such are 'servants,' he is more than a servant in the hardships and perils he has undergone for the gospel's sake, and in the pain consequent on the identification of himself with every suffering member of the churches which are his unresting care (verses 21–29). He finally (30 ff.) declares that he will boast only in the weaknesses which evoke a strength not his own.

xii. With another, but a shorter, apology he brings himself to speak of the visions and revelations the Lord Jesus had given him. His reluctance is manifest: he advances, then draws back, then advances again: at first it is not even clear that he is speaking of himself (verse 2): all through he treats the subject with delicacy and reserve. It is with relief that he flies, as he had intended (see verse 30), from exaltation to humiliation (verse 7). In this connexion he speaks of some mysterious affliction, a 'stake for the flesh,' in itself the work of a messenger of Satan, but allowed by the Lord that it may keep him humble. The Lord will not take it away even in answer to urgent and piteous prayer; but He gives grace to endure; and one outcome is that Paul glories not in his own strength, but in the weaknesses which involve and glorify the power of the Lord (verses 8–10). Thus he recalls his own maxim in x. 17, 'He that glorieth, let him glory in the Lord.'

Once more an apology, but also therewith a reproach (verse 11). The very stones have cried out because those who should have spoken for him have held their peace. The Corinthians ought to have championed him against the self-vaunting 'apostles': they had seen in him the signs of a true apostleship (verse 12). The only indictment (he adds, with bitter irony) that would lie against him was that he had not 'sponged' upon them: 'forgive me this wrong.' Then, flinging aside irony for affectionate expostulation (verse 14), he affirms that on his coming visit he will still refuse to burden them; for is he not disinterested? Is not his care for them, and not for theirs? Are not his messengers like-minded? And is not his recompense a cruel one? The more he loves, the less he is loved.

But (verse 19) let them not think that all this is simply self-defence at their bar. They are not his judges: his judge is God. What he has said is all of it for their edification; for he is afraid that their factiousness will not have vanished before he comes, and that he will have to deal severely with unrepentant and polluted sinners.

xiii. Then, speaking of his projected visit as the third one, he announces that when he comes he will not spare. They seek a proof of Christ's power in him, and they shall have one. But he presses them earnestly to anticipate him, to put themselves to the test (verse 5), that self-reform may spare him the cruel duty of punishment.

The conclusion (which may or may not belong to the end of ix)[1] is an exhortation to amendment, unity, peace, and love; and, after a general salutation from the saints where Paul is, the blessing of Christ, God, and the Holy Spirit is invoked upon all to whom he is writing.

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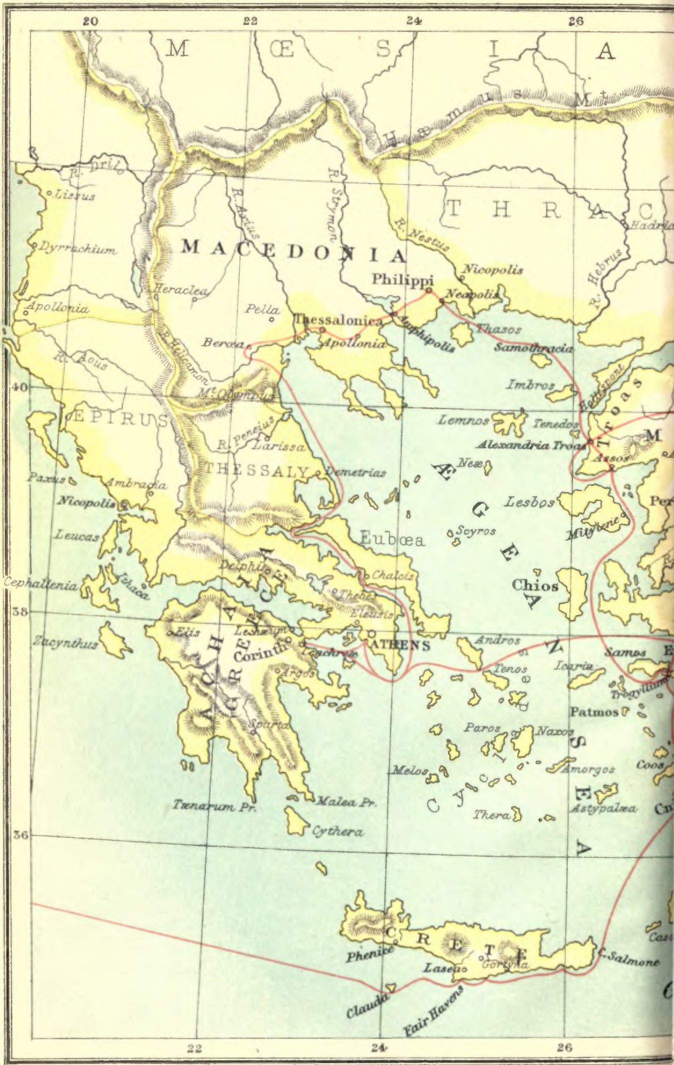
[1] See p. 75.

THE EPISTLES OF PAUL THE APOSTLE

I AND II CORINTHIANS

AUTHORIZED VERSION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Hæmus M.
R. Drilo
Lissus
Dyrrachium
MACEDONIA
R. Axius
R. Strymon
R. Nestus
THRACE
Hadria
R. Hebrus
Nicopolis
Philippi
Neapolis
Heraclea
Apollonia
Pella
Thessalonica
Amphipolis
Thasos
Samothracia
Berœa
Apollonia
R. Aous
R. Helicamon
Mt. Olympus
40
EPIRUS
Imbros
Hellespont
Troas
Lemnos
Tenedos
Alexandria Troas
Assos
R. Peneius
Larissa
THESSALY
Demetrias
Neæ
Paxus
Ambracia
Nicopolis
Lesbos
Mitylene
Leucas
Eubœa
Scyros
ÆGEAN SEA
Delphi
Chalcis
Cephallenia
Ithaca
Thebes
Chios
38
Eleusis
Elis
Lechæum
ATHENS
Andros
Zacynthus
Corinth
Cenchrea
Tenos
Icaria
Samos
ACHAIA
GREECE
Argos
Trogyllium
Patmos
Sparta
Paros
Naxos
Cyclades
Amorgos
Coos
Melos
Tænarum Pr.
Malea Pr.
Thera
Astypalæa
Cythera
36
CRETE
Phenice
Lasea
Gortyna
C. Salmone
Clauda
Fair Havens
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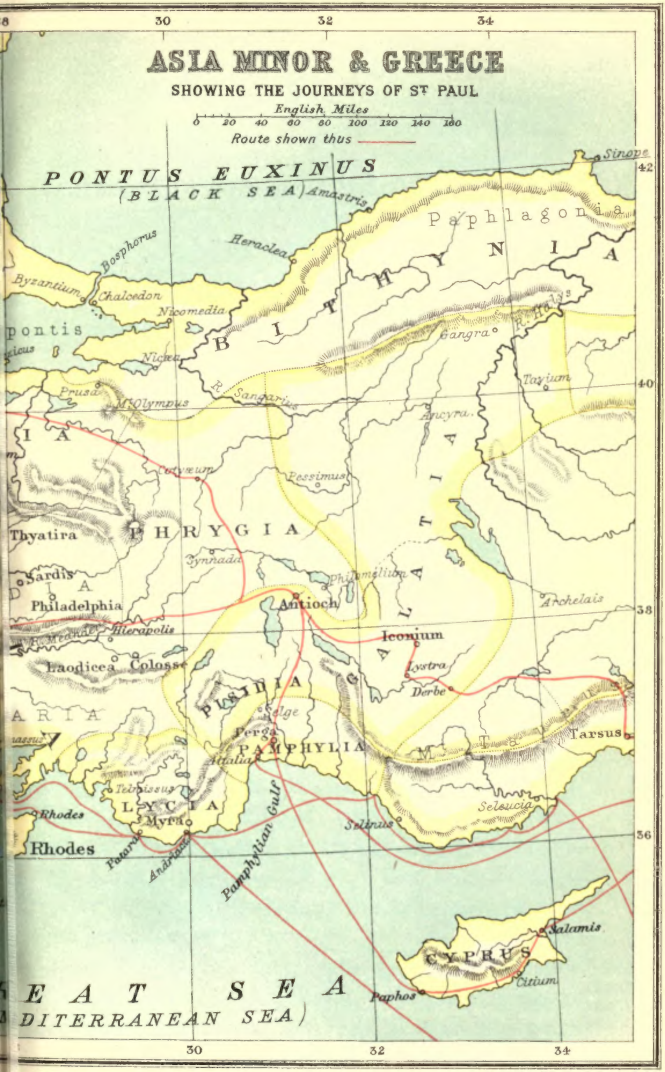

ASIA MINOR & GREECE

SHOWING THE JOURNEYS OF ST PAUL

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Route shown thus
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PONTUS EUXINUS
(BLACK SEA)
Sinope
Amastris
Paphlagonia
Heraclea
Bosphorus
Byzantium
Chalcedon
Nicomedia
pontis
BITHYNIA
Nicæa
Prusa
Mt. Olympus
R. Sangarius
R. Halys
Gangra
Tavium
Ancyra
GALATIA
Pessinus
Cotyæum
PHRYGIA
Thyatira
Synnada
Philomelium
Sardis
Philadelphia
Antioch
Iconium
Lystra
Derbe
Archelais
R. Meander
Hierapolis
Laodicea
Colossæ
PISIDIA
Selge
Perga
PAMPHYLIA
Attalia
ARIA
Telmissus
LYCIA
Myra
Rhodes
Rhodes
Patara
Andriaca
Pamphylian Gulf
Selinus
Seleucia
Mt. Taurus
Tarsus
Salamis
CYPRUS
Citium
Paphos
EAT SEA
DITERRANEAN SEA)

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THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS

Chap. 1

Salutation and benediction from Paul and his companion.

1 PAUL, called *to be* an apostle of Jesus Christ
through the will of God, and Sosthenes *our* brother,
2 unto the church of God which is at Corinth, to
them that are sanctified in Christ Jesus, called *to*
be saints, with all that in every place call upon the
name of Jesus Christ our Lord, both their's and
3 our's: Grace *be* unto you, and peace, from God
our Father, and *from* the Lord Jesus Christ.

Thanksgiving and hope.

4 I thank my God always on your behalf, for the
grace of God which is given you by Jesus Christ;
5 that in every thing ye are enriched by him, in
6 all utterance, and *in* all knowledge; even as the
7 testimony of Christ was confirmed in you: so that
ye come behind in no gift; waiting for the coming
8 of our Lord Jesus Christ: who shall also confirm
you unto the end, *that ye may be* blameless in the
9 day of our Lord Jesus Christ. God *is* faithful, by
whom ye were called unto the fellowship of his
Son Jesus Christ our Lord.

Gentle rebuke of party-spirit.

0 Now I beseech you, brethren, by the name of
our Lord Jesus Christ, that ye all speak the same
thing, and *that* there be no divisions among you;

Chap. 1

but *that* ye be perfectly joined together in the
same mind and in the same judgment. For it 11
hath been declared unto me of you, my brethren,
by them *which are of the house* of Chloe, that there
are contentions among you. Now this I say, that 12
every one of you saith, I am of Paul; and I of
Apollos; and I of Cephas; and I of Christ. Is 13
Christ divided? was Paul crucified for you? or
were ye baptized in the name of Paul? I thank 14
God that I baptized none of you, but Crispus and
Gaius; lest any should say that I had baptized in 15
mine own name. And I baptized also the house- 16
hold of Stephanas: besides, I know not whether
I baptized any other. For Christ sent me not to 17
baptize, but to preach the gospel:

The 'foolishness' of the cross.

Not with wisdom of words, lest the cross of
Christ should be made of none effect. For the 18
preaching of the cross is to them that perish
foolishness; but unto us which are saved it is the
power of God. For it is written, I will destroy the 19
wisdom of the wise, and will bring to nothing
the understanding of the prudent. Where *is* the 20
wise? where *is* the scribe? where *is* the disputer
of this world? hath not God made foolish the
wisdom of this world? For after that in the 21
wisdom of God the world by wisdom knew not
God, it pleased God by the foolishness of preaching
to save them that believe. For the Jews require 22
a sign, and the Greeks seek after wisdom: but we 23
preach Christ crucified, unto the Jews a stumbling-
block, and unto the Greeks foolishness; but unto 24
them which are called, both Jews and Greeks,
Christ the power of God, and the wisdom of God.

5 Because the foolishness of God is wiser than men;
and the weakness of God is stronger than men.
6 For ye see your calling, brethren, how that not
many wise men after the flesh, not many mighty,
7 not many noble, *are called:* but God hath chosen
the foolish things of the world to confound the
wise; and God hath chosen the weak things of
the world to confound the things which are mighty;
8 and base things of the world, and things which are
despised, hath God chosen, *yea*, and things which
9 are not, to bring to nought things that are: that
0 no flesh should glory in his presence. But of him
are ye in Christ Jesus, who of God is made unto
us wisdom, and righteousness, and sanctification,
1 and redemption: that, according as it is written,
2 He that glorieth, let him glory in the Lord. And
I, brethren, when I came to you, came not with
excellency of speech or of wisdom, declaring unto
2 you the testimony of God. For I determined not
to know any thing among you, save Jesus Christ,
and him crucified. And I was with you in
weakness, and in fear, and in much trembling.
And my speech and my preaching *was* not with
enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith
should not stand in the wisdom of men, but in the
power of God.

God's method of 'foolishness' and 'weakness.'

Paul's own 'weakness' and 'foolishness' as missionary.

Howbeit we speak wisdom among them that are
perfect: yet not the wisdom of this world, nor of
the princes of this world, that come to nought:
but we speak the wisdom of God in a mystery,
even the hidden *wisdom*, which God ordained
before the world unto our glory: which none of

The genuine 'wisdom' in preaching Christ.

Chap. 2

the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.
But as it is written, Eye hath not seen, nor ear 9
heard, neither have entered into the heart of man, the things which God hath prepared for them that
love him. But God hath revealed *them* unto us 10
by his Spirit: for the Spirit searcheth all things,
yea, the deep things of God. For what man 11
knoweth the things of a man, save the spirit of man which is in him? even so the things of God
knoweth no man, but the Spirit of God. Now 12
we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
Which things also we speak, not in the words 13
which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with
spiritual. But the natural man receiveth not the 14
things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because
they are spiritually discerned. But he that is 15
spiritual judgeth all things, yet he himself is
judged of no man. For who hath known the 16
mind of the Lord, that he may instruct him? But we have the mind of Christ.

The carnality of the Corinthians exhibited in their partisanship.

And I, brethren, could not speak unto you as 3
unto spiritual, but as unto carnal, *even* as unto
babes in Christ. I have fed you with milk, and 2
not with meat: for hitherto ye were not able *to*
bear it, neither yet now are ye able. For ye are yet 3
carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and
walk as men? For while one saith, I am of 4

Paul; and another, I *am* of Apollos; are ye not carnal?

Chap. 3

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord
6 gave to every man? I have planted, Apollos
7 watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.
8 Now he that planteth and he that watereth are one: and every man shall receive his own reward
9 according to his own labour. For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

The one foundation and the responsibility in building upon it.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.
11 For other foundation can no man lay than that is
12 laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones,
13 wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire
14 shall try every man's work of what sort it is. If any man's work abide which he hath built there-
15 upon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he
16 himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and *that* the
17 Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the
18 temple of God is holy, which *temple* ye are. Let no man deceive himself. If any man among you

The peril of marring God's temple.

This warning emphatically

Chap. 3

applied to party-makers and party-lovers.

seemeth to be wise in this world, let him become a fool, that he may be wise. 19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. 20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are your's; 22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; 23 and ye are Christ's; and Christ *is* God's.

The Lord the only judge of His servants.

4 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful. 3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. 4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. 5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another. 7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

Chap. 4

Contrast between self-glorification of Corinthians and humiliation of Paul and his fellow-apostles.

8 Now ye are full, now ye are rich, ye have reigned
as kings without us: and I would to God ye did
9 reign, that we also might reign with you. For
I think that God hath set forth us the apostles last,
as it were appointed to death: for we are made
a spectacle unto the world, and to angels, and to
10 men. We *are* fools for Christ's sake, but ye *are*
wise in Christ; we *are* weak, but ye *are* strong;
11 ye *are* honourable, but we *are* despised. Even
unto this present hour we both hunger, and thirst,
and are naked, and are buffeted, and have no
12 certain dwellingplace; and labour, working with
our own hands: being reviled, we bless; being
13 persecuted, we suffer it: being defamed, we intreat:
we are made as the filth of the world, *and are* the
offscouring of all things unto this day.

Admonition as of a father to his children.

14 I write not these things to shame you, but as
15 my beloved sons I warn *you*. For though ye
have ten thousand instructers in Christ, yet *have*
ye not many fathers: for in Christ Jesus I have
16 begotten you through the gospel. Wherefore
17 I beseech you, be ye followers of me. For this
cause have I sent unto you Timotheus, who is my
beloved son, and faithful in the Lord, who shall
bring you into remembrance of my ways which be
in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not
19 come to you. But I will come to you shortly, if
the Lord will, and will know, not the speech of
20 them which are puffed up, but the power. For the
kingdom of God *is* not in word, but in power.
21 What will ye? shall I come unto you with a rod,
or in love, and *in* the spirit of meekness?

Chap. 5

The case of gross immorality.

It is reported commonly *that there is* fornication 5
among you, and such fornication as is not so much
as named among the Gentiles, that one should
have his father's wife. And ye are puffed up, and 2
have not rather mourned, that he that hath done
this deed might be taken away from among you.
For I verily, as absent in body, but present in 3
spirit, have judged already, as though I were
present, *concerning* him that hath so done this
deed, in the name of our Lord Jesus Christ, when 4
ye are gathered together, and my spirit, with the
power of our Lord Jesus Christ, to deliver such an 5
one unto Satan for the destruction of the flesh,
that the spirit may be saved in the day of the
Lord Jesus.

Your glorying *is* not good. Know ye not that 6
a little leaven leaveneth the whole lump? Purge 7
out therefore the old leaven, that ye may be a new
lump, as ye are unleavened. For even Christ our
passover is sacrificed for us: therefore let us keep 8
the feast, not with old leaven, neither with the
leaven of malice and wickedness; but with the
unleavened *bread* of sincerity and truth.

No fellowship with vicious professing Christians.

I wrote unto you in an epistle not to company 9
with fornicators: yet not altogether with the forni- 10
cators of this world, or with the covetous, or
extortioners, or with idolaters; for then must ye
needs go out of the world. But now I have written 11
unto you not to keep company, if any man that is
called a brother be a fornicator, or covetous, or
an idolater, or a railer, or a drunkard, or an
extortioner; with such an one no not to eat.
For what have I to do to judge them also that 12

are without? do not ye judge them that are within?
3 But them that are without God judgeth. Therefore
put away from among yourselves that wicked
person.

Rebuke of brethren who carry their disputes with brethren before heathen courts.

6 Dare any of you, having a matter against another,
go to law before the unjust, and not before the
2 saints? Do ye not know that the saints shall
judge the world? and if the world shall be judged
by you, are ye unworthy to judge the smallest
3 matters? Know ye not that we shall judge angels?
how much more things that pertain to this life?
4 If then ye have judgments of things pertaining to
this life, set them to judge who are least esteemed
5 in the church. I speak to your shame. Is it so,
that there is not a wise man among you? no,
not one that shall be able to judge between his
6 brethren? But brother goeth to law with brother,
7 and that before the unbelievers. Now therefore
there is utterly a fault among you, because ye go
to law one with another. Why do ye not rather
take wrong? why do ye not rather *suffer yourselves*
8 *to* be defrauded? Nay, ye do wrong, and defraud,
9 and that *your* brethren. Know ye not that the
unrighteous shall not inherit the kingdom of God?
Be not deceived: neither fornicators, nor idolaters,
nor adulterers, nor effeminate, nor abusers of themselves
0 with mankind, nor thieves, nor covetous,
nor drunkards, nor revilers, nor extortioners, shall
inherit the kingdom of God.

1 And such were some of you: but ye are washed,
but ye are sanctified, but ye are justified in the
name of the Lord Jesus, and by the Spirit of our
2 God. All things are lawful unto me, but all things

Christian freedom

only in things indifferent.

are not expedient: all things are lawful for me, but I will not be brought under the power of any. 13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body. 14 And God hath both raised up the Lord, and will also raise up us by his own power. 15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. 16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Celibacy has its place: so has marriage.

7 Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman. 2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. 3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. 5 Defraud ye not one the other, except *it be* with consent for a time, that ye

may give yourselves to fasting and prayer; and
come together again, that Satan tempt you not for
6 your incontinency. But I speak this by per-
7 mission, *and* not of commandment. For I would
that all men were even as I myself. But every
man hath his proper gift of God, one after this
8 manner, and another after that. I say therefore
to the unmarried and widows, It is good for them
9 if they abide even as I. But if they cannot
contain, let them marry: for it is better to marry
0 than to burn. And unto the married I command,
yet not I, but the Lord, Let not the wife depart
1 from *her* husband: but and if she depart, let her
remain unmarried, or be reconciled to *her* husband:
and let not the husband put away *his* wife.

Divorce—of believers—in mixed marriages.

2 But to the rest speak I, not the Lord: If any
brother hath a wife that believeth not, and she be
pleased to dwell with him, let him not put her
3 away. And the woman which hath an husband
that believeth not, and if he be pleased to dwell
4 with her, let her not leave him. For the un-
believing husband is sanctified by the wife, and
the unbelieving wife is sanctified by the husband:
else were your children unclean; but now are they
5 holy. But if the unbelieving depart, let him depart.
A brother or a sister is not under bondage in such
6 *cases:* but God hath called us to peace. For what
knowest thou, O wife, whether thou shalt save *thy*
husband? or how knowest thou, O man, whether
thou shalt save *thy* wife?

7 But as God hath distributed to every man, as
the Lord hath called every one, so let him walk.
8 And so ordain I in all churches. Is any man

Chap. 7

Change unadvisable, generally.

called being circumcised? let him not become
uncircumcised. Is any called in uncircumcision?
let him not be circumcised. Circumcision is 19
nothing, and uncircumcision is nothing, but the
keeping of the commandments of God. Let every 20
man abide in the same calling wherein he was
called. Art thou called *being* a servant? care not 21
for it: but if thou mayest be made free, use *it*
rather. For he that is called in the Lord, *being* 22
a servant, is the Lord's freeman: likewise also he
that is called, *being* free, is Christ's servant. Ye 23
are bought with a price; be not ye the servants of
men. Brethren, let every man, wherein he is called, 24
therein abide with God.

As to virgins, widows, and Christians generally.

Now concerning virgins I have no commandment 25
of the Lord: yet I give my judgment, as one that
hath obtained mercy of the Lord to be faithful.
I suppose therefore that this is good for the present 26
distress, *I say*, that *it is* good for a man so to be.
Art thou bound unto a wife? seek not to be loosed. 27
Art thou loosed from a wife? seek not a wife.
But and if thou marry, thou hast not sinned; and 28
if a virgin marry, she hath not sinned. Nevertheless
such shall have trouble in the flesh: but
I spare you. But this I say, brethren, the time 29
is short: it remaineth, that both they that have
wives be as though they had none; and they that 30
weep, as though they wept not; and they that
rejoice, as though they rejoiced not; and they
that buy, as though they possessed not; and they 31
that use this world, as not abusing *it*: for the fashion
of this world passeth away. But I would have you 32
without carefulness. He that is unmarried careth

for the things that belong to the Lord, how he
3 may please the Lord: but he that is married
careth for the things that are of the world, how
4 he may please *his* wife. There is difference *also*
between a wife and a virgin. The unmarried
woman careth for the things of the Lord, that she
may be holy both in body and in spirit: but
she that is married careth for the things of the
5 world, how she may please *her* husband. And
this I speak for your own profit; not that I may
cast a snare upon you, but for that which is comely,
and that ye may attend upon the Lord without
6 distraction. But if any man think that he behaveth
himself uncomely toward his virgin, if she pass the
flower of *her* age, and need so require, let him do
what he will, he sinneth not: let them marry.
7 Nevertheless he that standeth stedfast in his
heart, having no necessity, but hath power over
his own will, and hath so decreed in his heart that
8 he will keep his virgin, doeth well. So then he
that giveth *her* in marriage doeth well; but he that
giveth *her* not in marriage doeth better.

9 The wife is bound by the law as long as her
husband liveth; but if her husband be dead, she
is at liberty to be married to whom she will; only
0 in the Lord. But she is happier if she so abide,
after my judgment: and I think also that I have
the Spirit of God.

On the question of eating meat offered to idols.

8 Now as touching things offered unto idols, we
know that we all have knowledge. Knowledge
2 puffeth up, but charity edifieth. And if any
man think that he knoweth any thing, he know-
3 eth nothing yet as he ought to know. But

Chap. 8

if any man love God, the same is known of him.

As concerning therefore the eating of those 4 things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one. For though 5 there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us *there is but* one God, the Father, 6 of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. Howbeit *there is* not in every man that 7 knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

But meat commendeth us not to God: for 8 neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest 9 by any means this liberty of your's become a stumblingblock to them that are weak. For if any 10 man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy 11 knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the 12 brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my 13 brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Paul's own example in for-

9 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto 2 others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than

going liberty.

that any man should make my glorying void. For 16
though I preach the gospel, I have nothing to
glory of: for necessity is laid upon me; yea, woe
is unto me, if I preach not the gospel! For if 17
I do this thing willingly, I have a reward: but
if against my will, a dispensation *of the gospel* is
committed unto me. What is my reward then? 18
Verily that, when I preach the gospel, I may make
the gospel of Christ without charge, that I abuse
not my power in the gospel.

For though I be free from all *men*, yet have 19
I made myself servant unto all, that I might gain
the more. And unto the Jews I became as a Jew, 20
that I might gain the Jews; to them that are under
the law, as under the law, that I might gain them
that are under the law; to them that are without 21
law, as without law, (being not without law to God,
but under the law to Christ,) that I might gain
them that are without law. To the weak became 22
I as weak, that I might gain the weak: I am made
all things to all *men*, that I might by all means
save some. And this I do for the gospel's sake, 23
that I might be partaker thereof with *you*.

Know ye not that they which run in a race run 24
all, but one receiveth the prize? So run, that ye
may obtain. And every man that striveth for the 25
mastery is temperate in all things. Now they
do it to obtain a corruptible crown; but we an
incorruptible. I therefore so run, not as uncertainly; 26
so fight I, not as one that beateth the
air: but I keep under my body, and bring *it* into 27
subjection: lest that by any means, when I have
preached to others, I myself should be a castaway.

Chap. 10

The disqualification of the mass of the ancient Israelites.

0 Moreover, brethren, I would not that ye should
be ignorant, how that all our fathers were under
2 the cloud, and all passed through the sea; and
were all baptized unto Moses in the cloud and in
3 the sea; and did all eat the same spiritual meat;
4 and did all drink the same spiritual drink: for
they drank of that spiritual Rock that followed
5 them: and that Rock was Christ. But with many
of them God was not well pleased: for they were
6 overthrown in the wilderness. Now these things
were our examples, to the intent we should not
7 lust after evil things, as they also lusted. Neither
be ye idolaters, as *were* some of them; as it is
written, The people sat down to eat and drink,
8 and rose up to play. Neither let us commit
fornication, as some of them committed, and fell
9 in one day three and twenty thousand. Neither
let us tempt Christ, as some of them also tempted,
0 and were destroyed of serpents. Neither murmur
ye, as some of them also murmured, and were
1 destroyed of the destroyer. Now all these things
happened unto them for ensamples: and they are
written for our admonition, upon whom the ends
2 of the world are come. Wherefore let him
that thinketh he standeth take heed lest he fall.
3 There hath no temptation taken you but such as
is common to man: but God *is* faithful, who will
not suffer you to be tempted above that ye are
able; but will with the temptation also make a way
4 to escape, that ye may be able to bear *it*. Wherefore, my dearly beloved, flee from idolatry.

The corresponding danger of partaking in idolatrous

5 I speak as to wise men; judge ye what I say.
6 The cup of blessing which we bless, is it not the

Chap. 10

sacrificial feasts.

communion of the blood of Christ? The bread
which we break, is it not the communion of the
body of Christ? For we *being* many are one 1
bread, *and* one body: for we are all partakers of
that one bread. Behold Israel after the flesh: are 1
not they which eat of the sacrifices partakers of
the altar? What say I then? that the idol is any 1
thing, or that which is offered in sacrifice to idols
is any thing? But *I say*, that the things which 2
the Gentiles sacrifice, they sacrifice to devils, and
not to God: and I would not that ye should have
fellowship with devils. Ye cannot drink the cup 2
of the Lord, and the cup of devils: ye cannot be
partakers of the Lord's table, and of the table of
devils. Do we provoke the Lord to jealousy? are 2
we stronger than he?

Expediency of restraining lawful Christian freedom.

All things are lawful for me, but all things are 2
not expedient: all things are lawful for me, but all
things edify not. Let no man seek his own, but 2
every man another's *wealth*. Whatsoever is sold in 2
the shambles, *that* eat, asking no question for
conscience sake: for the earth *is* the Lord's, and 2
the fulness thereof. If any of them that believe 2
not bid you *to a feast*, and ye be disposed to go;
whatsoever is set before you, eat, asking no question
for conscience sake. But if any man say unto 2
you, This is offered in sacrifice unto idols, eat not
for his sake that shewed it, and for conscience
sake: for the earth *is* the Lord's, and the fulness
thereof: conscience, I say, not thine own, but of 2
the other: for why is my liberty judged of another
man's conscience? For if I by grace be a partaker, 3
why am I evil spoken of for that for which I give

Chap. 10

thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved. Be ye followers of me, even as I also *am* of Christ.

Women's behaviour in church assemblies.

Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. Every man praying or prophesying, having *his* head covered, dishonoureth his head. But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on *her* head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

Chap. 11

Judge in yourselves: is it comely that a woman 1
pray unto God uncovered? Doth not even nature 1
itself teach you, that, if a man have long hair, it is
a shame unto him? But if a woman have long 1
hair, it is a glory to her: for *her* hair is given her
for a covering.

But if any man seem to be contentious, we have 1
no such custom, neither the churches of God.

Behaviour at the love-feast.

Now in this that I declare *unto you* I praise *you* 1
not, that ye come together not for the better, but
for the worse. For first of all, when ye come 1
together in the church, I hear that there be
divisions among you; and I partly believe it.
For there must be also heresies among you, that 1
they which are approved may be made manifest
among you.

When ye come together therefore into one place, 2
this is not to eat the Lord's supper. For in eating 2
every one taketh before *other* his own supper: and
one is hungry, and another is drunken. What? 2
have ye not houses to eat and to drink in? or
despise ye the church of God, and shame them
that have not? What shall I say to you? shall I
praise you in this? I praise *you* not.

For I have received of the Lord that which also 2
I delivered unto you, That the Lord Jesus the
same night in which he was betrayed took bread:
and when he had given thanks, he brake *it*, and 2
said, Take, eat: this is my body, which is broken
for you: this do in remembrance of me. After 2
the same manner also *he took* the cup, when he
had supped, saying, This cup is the new testament
in my blood: this do ye, as oft as ye drink *it*, in

Chap. 11

remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many *are* weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Spiritual gifts. Confession of Christ the test of the Spirit's influence.

Now concerning spiritual *gifts*, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

The Spirit the source of variety in unity.

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one

Chap. 12

is given by the Spirit the word of wisdom; to
another the word of knowledge by the same Spirit;
to another faith by the same Spirit; to another the 9
gifts of healing by the same Spirit; to another 10
the working of miracles; to another prophecy; to
another discerning of spirits; to another *divers*
kinds of tongues; to another the interpretation of
tongues: but all these worketh that one and the 11
selfsame Spirit, dividing to every man severally as
he will.

The church, with its various members, one body.

For as the body is one, and hath many members, 12
and all the members of that one body, being
many, are one body: so also *is* Christ. For by 13
one Spirit are we all baptized into one body,
whether *we be* Jews or Gentiles, whether *we be*
bond or free; and have been all made to drink
into one Spirit. For the body is not one member, 14
but many. If the foot shall say, Because I am 15
not the hand, I am not of the body; is it therefore
not of the body? And if the ear shall say, Because 16
I am not the eye, I am not of the body; is it
therefore not of the body? If the whole body *were* 17
an eye, where *were* the hearing? If the whole *were*
hearing, where *were* the smelling? But now hath 18
God set the members every one of them in the
body, as it hath pleased him. And if they were 19
all one member, where *were* the body? But now 20
are they many members, yet but one body. And 21
the eye cannot say unto the hand, I have no need
of thee: nor again the head to the feet, I have no
need of you. Nay, much more those members 22
of the body, which seem to be more feeble, are
necessary: and those *members* of the body, which 23

we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: that there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

The praise of love.

Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave it-

Chap. 13

self unseemly, seeketh not her own, is not easily
provoked, thinketh no evil; rejoiceth not in 6
iniquity, but rejoiceth in the truth; beareth all 7
things, believeth all things, hopeth all things,
endureth all things. Charity never faileth: but 8
whether *there be* prophecies, they shall fail; whether
there be tongues, they shall cease; whether *there be*
knowledge, it shall vanish away. For we know in 9
part, and we prophesy in part. But when that 10
which is perfect is come, then that which is in
part shall be done away. When I was a child, 11
I spake as a child, I understood as a child, I
thought as a child: but when I became a man,
I put away childish things. For now we see 12
through a glass, darkly; but then face to face:
now I know in part; but then shall I know even
as also I am known. And now abideth faith, 13
hope, charity, these three; but the greatest of
these *is* charity.

The superiority of the prophetic gift to the gift of tongues.

Follow after charity, and desire spiritual *gifts*, 14
but rather that ye may prophesy. For he that 2
speaketh in an *unknown* tongue speaketh not unto
men, but unto God: for no man understandeth
him; howbeit in the spirit he speaketh mysteries.
But he that prophesieth speaketh unto men *to* 3
edification, and exhortation, and comfort. He 4
that speaketh in an *unknown* tongue edifieth
himself; but he that prophesieth edifieth the
church. I would that ye all spake with tongues, 5
but rather that ye prophesied: for greater *is* he
that prophesieth than he that speaketh with
tongues, except he interpret, that the church may
receive edifying.

6 Now, brethren, if I come unto you speaking
with tongues, what shall I profit you, except I shall
speak to you either by revelation, or by knowledge,
7 or by prophesying, or by doctrine? And even
things without life giving sound, whether pipe or
harp, except they give a distinction in the sounds,
how shall it be known what is piped or harped?
8 For if the trumpet give an uncertain sound, who
9 shall prepare himself to the battle? So likewise
ye, except ye utter by the tongue words easy to be
understood, how shall it be known what is spoken?
10 for ye shall speak into the air. There are, it may
be, so many kinds of voices in the world, and
11 none of them *is* without signification. Therefore
if I know not the meaning of the voice, I shall be
unto him that speaketh a barbarian, and he that
speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of
spiritual *gifts*, seek that ye may excel to the
13 edifying of the church. Wherefore let him that
speaketh in an *unknown* tongue pray that he may
14 interpret. For if I pray in an *unknown* tongue,
my spirit prayeth, but my understanding is un-
15 fruitful. What is it then? I will pray with the
spirit, and I will pray with the understanding also:
I will sing with the spirit, and I will sing with the
16 understanding also. Else when thou shalt bless
with the spirit, how shall he that occupieth the
room of the unlearned say Amen at thy giving of
thanks, seeing he understandeth not what thou
17 sayest? For thou verily givest thanks well, but
18 the other is not edified. I thank my God, I speak
19 with tongues more than ye all: yet in the church

Chap. 14

I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.
Brethren, be not children in understanding: how- 20
beit in malice be ye children, but in understanding
be men. In the law it is written, With *men of* 21
other tongues and other lips will I speak unto this people; and yet for all that will they not hear me,
saith the Lord. Wherefore tongues are for a sign, 22
not to them that believe, but to them that believe not: but prophesying *serveth* not for them that
believe not, but for them which believe. If 23
therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?
But if all prophesy, and there come in one that 24
believeth not, or *one* unlearned, he is convinced
of all, he is judged of all: and thus are the secrets 25
of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

Practical regulations for order in worship.

How is it then, brethren? when ye come to- 26
gether, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
If any man speak in an *unknown* tongue, *let it be* 27
by two, or at the most *by* three, and *that* by
course; and let one interpret. But if there be no 28
interpreter, let him keep silence in the church;
and let him speak to himself, and to God. Let 29
the prophets speak two or three, and let the other
judge. If *any thing* be revealed to another that 30

31 sitteth by, let the first hold his peace. For ye
may all prophesy one by one, that all may learn,
32 and all may be comforted. And the spirits of the
33 prophets are subject to the prophets. For God is
not *the author* of confusion, but of peace, as in all
churches of the saints.

The women are to be exceptions to this universal prophesying.

34 Let your women keep silence in the churches:
for it is not permitted unto them to speak; but
they are commanded to be under obedience, as also
35 saith the law. And if they will learn any thing,
let them ask their husbands at home: for it is
a shame for women to speak in the church.

36 What? came the word of God out from you?
37 or came it unto you only? If any man think
himself to be a prophet, or spiritual, let him
acknowledge that the things that I write unto you
38 are the commandments of the Lord. But if any
39 man be ignorant, let him be ignorant. Wherefore,
brethren, covet to prophesy, and forbid not to
40 speak with tongues. Let all things be done
decently and in order.

The admitted bodily resurrection of Christ: the united apostolic testimony to this resurrection.

15 Moreover, brethren, I declare unto you the
gospel which I preached unto you, which also ye
2 have received, and wherein ye stand; by which
also ye are saved, if ye keep in memory what
I preached unto you, unless ye have believed in
3 vain. For I delivered unto you first of all that
which I also received, how that Christ died for our
4 sins according to the scriptures; and that he was
buried, and that he rose again the third day
5 according to the scriptures: and that he was seen
6 of Cephas, then of the twelve: after that, he was
seen of above five hundred brethren at once; of

whom the greater part remain unto this present,
but some are fallen asleep. After that, he was 7
seen of James; then of all the apostles. And last 8
of all he was seen of me also, as of one born out
of due time. For I am the least of the apostles, 9
that am not meet to be called an apostle, because
I persecuted the church of God. But by the 10
grace of God I am what I am: and his grace
which *was bestowed* upon me was not in vain; but
I laboured more abundantly than they all: yet
not I, but the grace of God which was with me.
Therefore whether *it were* I or they, so we preach, 11
and so ye believed.

The resurrection of dead men is therefore possible.

Now if Christ be preached that he rose from the 12
dead, how say some among you that there is no
resurrection of the dead? But if there be no 13
resurrection of the dead, then is Christ not risen:
and if Christ be not risen, then *is* our preaching 14
vain, and your faith *is* also vain. Yea, and we 15
are found false witnesses of God; because we have
testified of God that he raised up Christ: whom
he raised not up, if so be that the dead rise not.
For if the dead rise not, then is not Christ raised: 16
and if Christ be not raised, your faith *is* vain; 17
ye are yet in your sins. Then they also which 18
are fallen asleep in Christ are perished. If in this 19
life only we have hope in Christ, we are of all men
most miserable. But now is Christ risen from the 20
dead, *and* become the firstfruits of them that slept

For since by man *came* death, by man *came* also 21
the resurrection of the dead. For as in Adam all 22
die, even so in Christ shall all be made alive.
But every man in his own order: Christ the 23

Chap. 15

firstfruits; afterward they that are Christ's at his
24 coming. Then *cometh* the end, when he shall
have delivered up the kingdom to God, even the
Father; when he shall have put down all rule and
25 all authority and power. For he must reign, till
26 he hath put all enemies under his feet. The last
27 enemy *that* shall be destroyed *is* death. For he
hath put all things under his feet. But when he
saith all things are put under *him*, *it is* manifest
that he is excepted, which did put all things under
28 him. And when all things shall be subdued unto
him, then shall the Son also himself be subject
unto him that put all things under him, that God
may be all in all.

The fact of resurrection alone consistent with Christian self-sacrifice and endurance.

29 Else what shall they do which are baptized for
the dead, if the dead rise not at all? why are they
then baptized for the dead?
30 And why stand we in jeopardy every hour?
31 I protest by your rejoicing which I have in Christ
32 Jesus our Lord, I die daily. If after the manner
of men I have fought with beasts at Ephesus, what
advantageth it me, if the dead rise not? let us
33 eat and drink; for to morrow we die. Be not de-
34 ceived: evil communications corrupt good manners.
Awake to righteousness, and sin not; for some
have not the knowledge of God: I speak *this* to
your shame.

The resurrection and the resurrection body conceivable and natural.

35 But some *man* will say, How are the dead raised
36 up? and with what body do they come? *Thou*
fool, that which thou sowest is not quickened,
37 except it die: and that which thou sowest, thou
sowest not that body that shall be, but bare grain,
it may chance of wheat, or of some other *grain*:

Chap. 15

but God giveth it a body as it hath pleased him, 38
and to every seed his own body. All flesh *is* not 39
the same flesh: but *there is* one *kind of* flesh of
men, another flesh of beasts, another of fishes, *and*
another of birds. *There are* also celestial bodies, 40
and bodies terrestrial: but the glory of the celestial
is one, and the *glory* of the terrestrial *is* another.
There is one glory of the sun, and another glory of 41
the moon, and another glory of the stars: for *one*
star differeth from *another* star in glory. So also 42
is the resurrection of the dead. It is sown in cor-
ruption; it is raised in incorruption: it is sown 43
in dishonour; it is raised in glory: it is sown in
weakness; it is raised in power: it is sown a 44
natural body; it is raised a spiritual body. There
is a natural body, and there is a spiritual body.
And so it is written, The first man Adam was 45
made a living soul; the last Adam *was made*
a quickening spirit. Howbeit that *was* not first 46
which is spiritual, but that which is natural; and
afterward that which is spiritual. The first man 47
is of the earth, earthy: the second man *is* the
Lord from heaven. As *is* the earthy, such *are* 48
they also that are earthy: and as *is* the heavenly,
such *are* they also that are heavenly. And as we 49
have borne the image of the earthy, we shall also
bear the image of the heavenly. Now this I say, 50
brethren, that flesh and blood cannot inherit the
kingdom of God; neither doth corruption inherit
incorruption.

The indispensableness of the transformation of the external body.

Behold, I shew you a mystery; We shall not all 51
sleep, but we shall all be changed, in a moment, 52
in the twinkling of an eye, at the last trump: for

the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
3 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

Death done away.

4 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in
5 victory. O death, where *is* thy sting? O grave,
5 where *is* thy victory? The sting of death *is* sin;
7 and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through
3 our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Injunctions and information on business and on personal matters.

3 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.

Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. But I will tarry

at Ephesus until Pentecost. For a great door and 9
effectual is opened unto me, and *there are* many
adversaries.

Now if Timotheus come, see that he may be 10
with you without fear: for he worketh the work
of the Lord, as I also *do*. Let no man therefore 11
despise him: but conduct him forth in peace, that
he may come unto me: for I look for him with
the brethren. As touching *our* brother Apollos, 12
I greatly desired him to come unto you with the
brethren: but his will was not at all to come at
this time; but he will come when he shall have
convenient time.

Watch ye, stand fast in the faith, quit you like 13
men, be strong. Let all your things be done with 14
charity.

I beseech you, brethren, (ye know the house of 15
Stephanas, that it is the firstfruits of Achaia, and
that they have addicted themselves to the ministry
of the saints,) that ye submit yourselves unto such, 16
and to every one that helpeth with *us*, and laboureth.
I am glad of the coming of Stephanas and Fortunatus 17
and Achaicus: for that which was lacking on your
part they have supplied. For they have refreshed 18
my spirit and your's: therefore acknowledge ye
them that are such.

Salutations.

The churches of Asia salute you. Aquila and 19
Priscilla salute you much in the Lord, with the
church that is in their house. All the brethren 20
greet you. Greet ye one another with an holy
kiss.

The salutation of *me* Paul with mine own hand. 21
If any man love not the Lord Jesus Christ, let 22

him be Anathema Maran-atha. The grace of our Lord Jesus Christ *be* with you. My love *be* with you all in Christ Jesus. Amen.

Chap. 16

The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS

Chap. 1

Salutation.

PAUL, an apostle of Jesus Christ by the will of 1
God, and Timothy *our* brother, unto the church
of God which is at Corinth, with all the saints
which are in all Achaia: Grace *be* to you and 2
peace from God our Father, and *from* the Lord
Jesus Christ.

Thanksgiving for consolation and consoling power.

Blessed *be* God, even the Father of our Lord 3
Jesus Christ, the Father of mercies, and the God
of all comfort; who comforteth us in all our 4
tribulation, that we may be able to comfort them
which are in any trouble, by the comfort wherewith
we ourselves are comforted of God. For as the 5
sufferings of Christ abound in us, so our consolation
also aboundeth by Christ. And whether we be 6
afflicted, *it is* for your consolation and salvation,
which is effectual in the enduring of the same
sufferings which we also suffer: or whether we be
comforted, *it is* for your consolation and salvation.
And our hope of you *is* stedfast, knowing, that 7
as ye are partakers of the sufferings, so *shall ye be*
also of the consolation.

For we would not, brethren, have you ignorant 8
of our trouble which came to us in Asia, that we

Chap. 1

were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*; ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

His sincerity and their acknowledgement of it.

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; as also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus.

Particular justification of his sincerity.

And in this confidence I was minded to come unto you before, that ye might have a second benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

But *as* God *is* true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea

Chap. 1

and nay, but in him was yea. For all the promises 20
of God in him *are* yea, and in him Amen, unto the
glory of God by us. Now he which stablisheth us 21
with you in Christ, and hath anointed us, *is* God;
who hath also sealed us, and given the earnest of 22
the Spirit in our hearts.

He states the reason for not having come.

Moreover I call God for a record upon my soul, 23
that to spare you I came not as yet unto Corinth.
Not for that we have dominion over your faith, 24
but are helpers of your joy: for by faith ye stand.
But I determined this with myself, that I would **2**
not come again to you in heaviness. For if 2
I make you sorry, who is he then that maketh me
glad, but the same which is made sorry by me?

And I wrote this same unto you, lest, when 3
I came, I should have sorrow from them of whom
I ought to rejoice; having confidence in you all,
that my joy is *the joy* of you all. For out of much 4
affliction and anguish of heart I wrote unto you
with many tears; not that ye should be grieved,
but that ye might know the love which I have
more abundantly unto you.

The absence of personal resentment.

But if any have caused grief, he hath not 5
grieved me, but in part: that I may not overcharge
you all. Sufficient to such a man *is* this punishment, 6
which *was inflicted* of many. So that 7
contrariwise ye *ought* rather to forgive *him*, and
comfort *him*, lest perhaps such a one should be
swallowed up with overmuch sorrow. Wherefore 8
I beseech you that ye would confirm *your* love
toward him. For to this end also did I write, that 9
I might know the proof of you, whether ye be
obedient in all things. To whom ye forgive any 10

Chap. 2

thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the
1 person of Christ; lest Satan should get an advantage of us: for we are not ignorant of his devices.

The keenness of his apprehension about the effect of his letter.

2 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me
3 of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

His relief.

4 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:
6 to the one *we are* the savour of death unto death; and to the other the savour of life unto life. And

His competence for his task.

7 who *is* sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

He disowns any desire to praise himself.

1 Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation
2 to you, or *letters* of commendation from you? Ye are our epistle written in our hearts, known and
3 read of all men: *forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we

Confidence due to Christ.

through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

Who also hath made us able ministers of the

Chap. 3

new testament; not of the letter, but of the spirit:
for the letter killeth, but the spirit giveth life.

The new ministry superior in glory.

But if the ministration of death, written *and* en- 7
graven in stones, was glorious, so that the children
of Israel could not stedfastly behold the face of
Moses for the glory of his countenance; which
glory was to be done away: how shall not the 8
ministration of the spirit be rather glorious? For 9
if the ministration of condemnation *be* glory, much
more doth the ministration of righteousness exceed
in glory. For even that which was made glorious 10
had no glory in this respect, by reason of the
glory that excelleth. For if that which is done 11
away *was* glorious, much more that which remaineth

Its unfading glory.

is glorious. Seeing then that we have such hope, 12
we use great plainness of speech:

And not as Moses, *which* put a vail over his 13
face, that the children of Israel could not sted-
fastly look to the end of that which is abolished:
but their minds were blinded: for until this day 14
remaineth the same vail untaken away in the
reading of the old testament; which *vail* is done
away in Christ. But even unto this day, when 15
Moses is read, the vail is upon their heart. Never- 16
theless when it shall turn to the Lord, the vail
shall be taken away. Now the Lord is that Spirit: 17
and where the Spirit of the Lord *is*, there *is* liberty.
But we all, with open face beholding as in a glass 18
the glory of the Lord, are changed into the same
image from glory to glory, *even* as by the Spirit of

Its unveiled glory.

the Lord. Therefore seeing we have this ministry, 4
as we have received mercy, we faint not; but have 2
renounced the hidden things of dishonesty, not

walking in craftiness, nor handling the word of
God deceitfully; but by manifestation of the truth
commending ourselves to every man's conscience
3 in the sight of God. But if our gospel be hid,
4 it is hid to them that are lost: in whom the god
of this world hath blinded the minds of them
which believe not, lest the light of the glorious
gospel of Christ, who is the image of God, should
5 shine unto them. For we preach not ourselves,
but Christ Jesus the Lord; and ourselves your
6 servants for Jesus' sake. For God, who commanded
the light to shine out of darkness, hath shined in
our hearts, to *give* the light of the knowledge of the
glory of God in the face of Jesus Christ.

The reason why ministers so highly honoured are so heavily afflicted.

7 But we have this treasure in earthen vessels,
that the excellency of the power may be of God,
8 and not of us. *We are* troubled on every side,
yet not distressed; *we are* perplexed, but not in
9 despair; persecuted, but not forsaken; cast down,
0 but not destroyed; always bearing about in the
body the dying of the Lord Jesus, that the life
also of Jesus might be made manifest in our body.
1 For we which live are alway delivered unto death
for Jesus' sake, that the life also of Jesus might
2 be made manifest in our mortal flesh. So then
3 death worketh in us, but life in you. We having
the same spirit of faith, according as it is written,
I believed, and therefore have I spoken; we also
4 believe, and therefore speak; knowing that he
which raised up the Lord Jesus shall raise up us
5 also by Jesus, and shall present *us* with you. For
all things *are* for your sakes, that the abundant
grace might through the thanksgiving of many

Chap. 4

The consciousness of inward vitality.

redound to the glory of God. For which cause 1
we faint not; but though our outward man perish,
yet the inward *man* is renewed day by day. For 1
our light affliction, which is but for a moment,
worketh for us a far more exceeding *and* eternal
weight of glory; while we look not at the things 1
which are seen, but at the things which are not
seen: for the things which are seen *are* temporal;
but the things which are not seen *are* eternal.

For we know that if our earthly house of *this*
tabernacle were dissolved, we have a building of
God, an house not made with hands, eternal in the
heavens. For in this we groan, earnestly desiring
to be clothed upon with our house which is from
heaven: if so be that being clothed we shall not be
found naked. For we that are in *this* tabernacle
do groan, being burdened: not for that we would
be unclothed, but clothed upon, that mortality
might be swallowed up of life. Now he that hath
wrought us for the selfsame thing *is* God, who also
hath given unto us the earnest of the Spirit. Therefore
we are always confident, knowing that, whilst
we are at home in the body, we are absent from the
Lord: (for we walk by faith, not by sight:) we are 7,
confident, *I say*, and willing rather to be absent
from the body, and to be present with the Lord.
Wherefore we labour, that, whether present or
absent, we may be accepted of him. For we must 1
all appear before the judgment seat of Christ;
that every one may receive the things *done* in *his*
body, according to that he hath done, whether *it be*
good or bad. Knowing therefore the terror of the 1
Lord, we persuade men;

Courage, then, always; contentment even with death.

The unselfishness of the

Chap. 5

apostolic effort to make friends of men.

But we are made manifest unto God; and I
trust also are made manifest in your consciences.
2 For we commend not ourselves again unto you,
but give you occasion to glory on our behalf, that
ye may have somewhat to *answer* them which glory
3 in appearance, and not in heart. For whether we
be beside ourselves, *it is* to God: or whether we
be sober, *it is* for your cause.

Selfishness debarred by the love of Christ.

4 For the love of Christ constraineth us; because
we thus judge, that if one died for all, then were all
5 dead: and *that* he died for all, that they which live
should not henceforth live unto themselves, but
unto him which died for them, and rose again.
6 Wherefore henceforth know we no man after the
flesh: yea, though we have known Christ after the
flesh, yet now henceforth know we *him* no more.
7 Therefore if any man *be* in Christ, *he is* a new
creature: old things are passed away; behold, all
things are become new.

God's means of reconciliation.

8 And all things *are* of God, who hath reconciled
us to himself by Jesus Christ, and hath given to us
9 the ministry of reconciliation; to wit, that God was
in Christ, reconciling the world unto himself, not
imputing their trespasses unto them; and hath
0 committed unto us the word of reconciliation. Now
then we are ambassadors for Christ, as though God
did beseech *you* by us: we pray *you* in Christ's
1 stead, be ye reconciled to God. For he hath made
him *to be* sin for us, who knew no sin; that we
might be made the righteousness of God in him.

Paul's constant exhortation to live

3 We then, *as* workers together *with him*, beseech
you also that ye receive not the grace of God in
2 vain. (For he saith, I have heard thee in a time

Chap. 6

up to the grace God gives.

accepted, and in the day of salvation have I suc-
coured thee: behold, now *is* the accepted time;
behold, now *is* the day of salvation.) Giving no 3
offence in any thing, that the ministry be not
blamed: but in all *things* approving ourselves as 4
the ministers of God, in much patience, in afflic-
tions, in necessities, in distresses, in stripes, in 5
imprisonments, in tumults, in labours, in watchings,
in fastings; by pureness, by knowledge, by long- 6
suffering, by kindness, by the Holy Ghost, by love
unfeigned, by the word of truth, by the power of 7
God, by the armour of righteousness on the right
hand and on the left, by honour and dishonour, by 8
evil report and good report: as deceivers, and *yet*
true; as unknown, and *yet* well known; as dying, 9
and, behold, we live; as chastened, and not killed;
as sorrowful, yet alway rejoicing; as poor, yet 10
making many rich; as having nothing, and *yet*
possessing all things.

Affectionate frankness calls for equal frankness in return.

O *ye* Corinthians, our mouth is open unto you, 11
our heart is enlarged. Ye are not straitened in us, 12
but ye are straitened in your own bowels. Now for 13
a recompence in the same, (I speak as unto *my*
children,) be ye also enlarged.

The inconsistency, the godlessness, the defilement of close connexion with the heathen.

Be ye not unequally yoked together with unbe- 14
lievers: for what fellowship hath righteousness with
unrighteousness? and what communion hath light
with darkness? and what concord hath Christ with 15
Belial? or what part hath he that believeth with an
infidel? and what agreement hath the temple of 16
God with idols? for ye are the temple of the living
God; as God hath said, I will dwell in them, and
walk in *them;* and I will be their God, and they

7 shall be my people. Wherefore come out from
among them, and be ye separate, saith the Lord,
and touch not the unclean *thing;* and I will receive
8 you, and will be a Father unto you, and ye shall be
my sons and daughters, saith the Lord Almighty.
7 Having therefore these promises, dearly beloved,
let us cleanse ourselves from all filthiness of the
flesh and spirit, perfecting holiness in the fear of
God.

Completion of the appeal for large-hearted affection.

2 Receive us; we have wronged no man, we have
3 corrupted no man, we have defrauded no man. I
speak not *this* to condemn *you*: for I have said before,
that ye are in our hearts to die and live with
4 *you.* Great *is* my boldness of speech toward you,
great *is* my glorying of you: I am filled with comfort,
I am exceeding joyful in all our tribulation.

His joy at their return to him.

5 For, when we were come into Macedonia, our flesh
had no rest, but we were troubled on every side;
6 without *were* fightings, within *were* fears. Nevertheless
God, that comforteth those that are cast
7 down, comforted us by the coming of Titus; and
not by his coming only, but by the consolation
wherewith he was comforted in you, when he told
us your earnest desire, your mourning, your fervent
mind toward me; so that I rejoiced the more.
8 For though I made you sorry with a letter, I do
not repent, though I did repent: for I perceive
that the same epistle hath made you sorry, though
9 *it were* but for a season. Now I rejoice, not that
ye were made sorry, but that ye sorrowed to repentance:
for ye were made sorry after a godly manner,
that ye might receive damage by us in nothing.
0 For godly sorrow worketh repentance to salvation

Chap. 7 not to be repented of: but the sorrow of the world
worketh death. For behold this selfsame thing, 11
that ye sorrowed after a godly sort, what carefulness
it wrought in you, yea, *what* clearing of yourselves,
yea, *what* indignation, yea, *what* fear, yea, *what*
vehement desire, yea, *what* zeal, yea, *what* revenge!
In all *things* ye have approved yourselves to be
clear in this matter. Wherefore, though I wrote 12
unto you, *I did it* not for his cause that had
done the wrong, nor for his cause that suffered
wrong, but that our care for you in the sight of God
might appear unto you. Therefore we were com- 13
forted in your comfort: yea, and exceedingly the
more joyed we for the joy of Titus, because his
spirit was refreshed by you all. For if I have 14
boasted any thing to him of you, I am not asham-
ed; but as we spake all things to you in truth,
even so our boasting, which *I made* before Titus,
is found a truth. And his inward affection is more 15
abundant toward you, whilst he remembereth the
obedience of you all, how with fear and trembling
ye received him. I rejoice therefore that I have 16
confidence in you in all *things*.

The completion of the collection at Corinth.

Moreover, brethren, we do you to wit of the 8
grace of God bestowed on the churches of Mace-
donia; how that in a great trial of affliction the 2
abundance of their joy and their deep poverty
abounded unto the riches of their liberality. For 3
to *their* power, I bear record, yea, and beyond *their*
power *they were* willing of themselves; praying us 4
with much intreaty that we would receive the gift,
and *take upon us* the fellowship of the ministering
to the saints. And *this they did*, not as we hoped, 5

Chap. 8

but first gave their own selves to the Lord, and unto us by the will of God.

Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not. For *I mean* not that other men be eased, and ye burdened: but by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality: as it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

But thanks *be* to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

Paul commends those whom he has sent to com-

Chap. 8

plete the collection.

And we have sent with him the brother, whose 1
praise *is* in the gospel throughout all the churches;
and not *that* only, but who was also chosen of the 1
churches to travel with us with this grace, which is
administered by us to the glory of the same Lord,
and *declaration of* your ready mind: avoiding 2
this, that no man should blame us in this abundance
which is administered by us: providing for 2
honest things, not only in the sight of the Lord,
but also in the sight of men. And we have sent 2
with them our brother, whom we have oftentimes
proved diligent in many things, but now much
more diligent, upon the great confidence which *I
have* in you. Whether *any do enquire* of Titus, *he* 2
is my partner and fellowhelper concerning you: or
our brethren *be enquired of*, *they are* the messengers
of the churches, *and* the glory of Christ. Where- 2
fore shew ye to them, and before the churches, the
proof of your love, and of our boasting on your
behalf.

Let willingness become promptitude.

For as touching the ministering to the saints, it
is superfluous for me to write to you: for I know
the forwardness of your mind, for which I boast of
you to them of Macedonia, that Achaia was ready
a year ago; and your zeal hath provoked very
many. Yet have I sent the brethren, lest our
boasting of you should be in vain in this behalf;
that, as I said, ye may be ready: lest haply if they
of Macedonia come with me, and find you unprepared,
we (that we say not, ye) should be ashamed
in this same confident boasting. Therefore I
thought it necessary to exhort the brethren, that
they would go before unto you, and make up

Chap. 9

beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

Final exhortation to cheerful and generous giving.

But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver. And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;* and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks *be* unto God for his unspeakable gift.

Defence against the charge of weakness and cowardice.

Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you: but I beseech *you*, that I may not be bold when I

Chap. 10

am present with that confidence, wherewith I think
to be bold against some, which think of us as if we
walked according to the flesh. For though we walk 3
in the flesh, we do not war after the flesh: (for the 4
weapons of our warfare *are* not carnal, but mighty
through God to the pulling down of strong holds;)
casting down imaginations, and every high thing 5
that exalteth itself against the knowledge of God,
and bringing into captivity every thought to the
obedience of Christ; and having in a readiness to 6
revenge all disobedience, when your obedience is
fulfilled.

Accuracy in self-measurement.

Do ye look on things after the outward appear- 7
ance? If any man trust to himself that he is Christ's,
let him of himself think this again, that, as he *is*
Christ's, even so *are* we Christ's. For though I 8
should boast somewhat more of our authority,
which the Lord hath given us for edification, and
not for your destruction, I should not be ashamed:
that I may not seem as if I would terrify you by 9
letters. For *his* letters, say they, *are* weighty and 10
powerful; but *his* bodily presence *is* weak, and *his*
speech contemptible. Let such an one think this, 11
that, such as we are in word by letters when we are
absent, such *will we be* also in deed when we are
present. For we dare not make ourselves of the 12
number, or compare ourselves with some that
commend themselves: but they measuring them-
selves by themselves, and comparing themselves
among themselves, are not wise. But we will not 13
boast of things without *our* measure, but according
to the measure of the rule which God hath distri-
buted to us, a measure to reach even unto you.

4 For we stretch not ourselves beyond *our measure,*
as though we reached not unto you: for we are
come as far as to you also in *preaching* the gospel
5 of Christ: not boasting of things without *our*
measure, *that is,* of other men's labours; but
having hope, when your faith is increased, that
we shall be enlarged by you according to our rule
6 abundantly, to preach the gospel in the *regions*
beyond you, *and* not to boast in another man's
7 line of things made ready to our hand. But he
8 that glorieth, let him glory in the Lord. For not
he that commendeth himself is approved, but
whom the Lord commendeth.

The fundamental motive of his self-commendation.

1 Would to God ye could bear with me a little
2 in *my* folly: and indeed bear with me. For I am
jealous over you with godly jealousy: for I have
espoused you to one husband, that I may present
3 *you as* a chaste virgin to Christ. But I fear, lest
by any means, as the serpent beguiled Eve through
his subtilty, so your minds should be corrupted
4 from the simplicity that is in Christ. For if he
that cometh preacheth another Jesus, whom we
have not preached, or *if* ye receive another spirit,
which ye have not received, or another gospel,
which ye have not accepted, ye might well bear
5 with *him.* For I suppose I was not a whit behind
6 the very chiefest apostles. But though *I be* rude
in speech, yet not in knowledge; but we have
been throughly made manifest among you in all
things.

Why he preached at Corinth without charge.

7 Have I committed an offence in abasing myself
that ye might be exalted, because I have preached
8 to you the gospel of God freely? I robbed other

Chap. 11

churches, taking wages *of them*, to do you service.
And when I was present with you, and wanted, I 9
was chargeable to no man: for that which was
lacking to me the brethren which came from
Macedonia supplied: and in all *things* I have kept
myself from being burdensome unto you, and *so*
will I keep *myself*. As the truth of Christ is in me, 10
no man shall stop me of this boasting in the regions
of Achaia. Wherefore? because I love you not? 11
God knoweth. But what I do, that I will do, that 12
I may cut off occasion from them which desire
occasion; that wherein they glory, they may be
found even as we.

For such *are* false apostles, deceitful workers, 13
transforming themselves into the apostles of Christ
And no marvel; for Satan himself is transformed 14
into an angel of light. Therefore *it is* no great 15
thing if his ministers also be transformed as the
ministers of righteousness; whose end shall be
according to their works.

Paul forced by his opponents to compare himself with them.

I say again, Let no man think me a fool; if 16
otherwise, yet as a fool receive me, that I may
boast myself a little. That which I speak, I speak 17
it not after the Lord, but as it were foolishly, in
this confidence of boasting. Seeing that many 18
glory after the flesh, I will glory also. For ye 19
suffer fools gladly, seeing ye *yourselves* are wise.
For ye suffer, if a man bring you into bondage, if 20
a man devour *you*, if a man take *of you*, if a man
exalt himself, if a man smite you on the face. I 21
speak as concerning reproach, as though we had
been weak. Howbeit whereinsoever any is bold,
(I speak foolishly,) I am bold also. Are they 22

Chap. 11

Hebrews? so *am* I. Are they Israelites? so *am*
I. Are they the seed of Abraham? so *am* I.
3 Are they ministers of Christ? (I speak as a fool)
I *am* more; in labours more abundant, in stripes
above measure, in prisons more frequent, in deaths
4 oft. Of the Jews five times received I forty *stripes*
5 save one. Thrice was I beaten with rods, once
was I stoned, thrice I suffered shipwreck, a night
6 and a day I have been in the deep; *in* journeyings
often, *in* perils of waters, *in* perils of robbers, *in*
perils by *mine own* countrymen, *in* perils by the
heathen, *in* perils in the city, *in* perils in the
wilderness, *in* perils in the sea, *in* perils among
7 false brethren; in weariness and painfulness, in
watchings often, in hunger and thirst, in fastings
8 often, in cold and nakedness. Beside those things
that are without, that which cometh upon me daily,
9 the care of all the churches. Who is weak, and I am
0 not weak? who is offended, and I burn not? If I
must needs glory, I will glory of the things which
1 concern mine infirmities. The God and Father of
our Lord Jesus Christ, which is blessed for ever-
2 more, knoweth that I lie not. In Damascus the
governor under Aretas the king kept the city of the
Damascenes with a garrison, desirous to apprehend
3 me: and through a window in a basket was I let
down by the wall, and escaped his hands.

His sole ground for glorying.

2 It is not expedient for me doubtless to glory.
I will come to visions and revelations of the Lord.
2 I knew a man in Christ above fourteen years ago,
(whether in the body, I cannot tell; or whether
out of the body, I cannot tell: God knoweth;)
3 such an one caught up to the third heaven. And

Chap. 12

I knew such a man, (whether in the body, or out
of the body, I cannot tell: God knoweth;) how 4
that he was caught up into paradise, and heard
unspeakable words, which it is not lawful for a
man to utter. Of such an one will I glory: yet of 5
myself I will not glory, but in mine infirmities.
For though I would desire to glory, I shall not be 6
a fool; for I will say the truth: but *now* I forbear,
lest any man should think of me above that which
he seeth me *to be*, or *that* he heareth of me. And 7
lest I should be exalted above measure through the
abundance of the revelations, there was given to
me a thorn in the flesh, the messenger of Satan to
buffet me, lest I should be exalted above measure.
For this thing I besought the Lord thrice, that it 8
might depart from me. And he said unto me, My 9
grace is sufficient for thee: for my strength is made
perfect in weakness. Most gladly therefore will I
rather glory in my infirmities, that the power of
Christ may rest upon me. Therefore I take plea- 10
sure in infirmities, in reproaches, in necessities, in
persecutions, in distresses for Christ's sake: for
when I am weak, then am I strong. I am become 11
a fool in glorying; ye have compelled me: for I
ought to have been commended of you: for in
nothing am I behind the very chiefest apostles,
though I be nothing.

Self-defence forced upon him by their failure to defend him.

Truly the signs of an apostle were wrought 12
among you in all patience, in signs, and wonders,
and mighty deeds. For what is it wherein ye were 13
inferior to other churches, except *it be* that I myself
was not burdensome to you? forgive me this
wrong.

Chap. 12

A final word in defence of his disinterestedness.

Yet God is his only judge.

Why he defends himself.

4 Behold, the third time I am ready to come to
you; and I will not be burdensome to you: for I
seek not your's, but you: for the children ought
not to lay up for the parents, but the parents for
5 the children. And I will very gladly spend and
be spent for you; though the more abundantly I
6 love you, the less I be loved. But be it so, I did
not burden you: nevertheless, being crafty, I
7 caught you with guile. Did I make a gain of you
8 by any of them whom I sent unto you? I desired
Titus, and with *him* I sent a brother. Did Titus
make a gain of you? walked we not in the same
9 spirit? *walked we* not in the same steps? Again,
think ye that we excuse ourselves unto you? we
speak before God in Christ: but *we do* all things,
20 dearly beloved, for your edifying. For I fear, lest,
when I come, I shall not find you such as I would,
and *that* I shall be found unto you such as ye
would not: lest *there be* debates, envyings, wraths,
strifes, backbitings, whisperings, swellings, tumults:
21 *and* lest, when I come again, my God will humble
me among you, and *that* I shall bewail many which
have sinned already, and have not repented of the
uncleanness and fornication and lasciviousness
which they have committed.

Threat of punishment.

13 This *is* the third *time* I am coming to you. In
the mouth of two or three witnesses shall every
2 word be established. I told you before, and
foretell you, as if I were present, the second time;
and being absent now I write to them which
heretofore have sinned, and to all other, that, if I
3 come again, I will not spare: since ye seek a proof
of Christ speaking in me, which to you-ward is not

Chap. 13

weak, but is mighty in you. For though he was 4
crucified through weakness, yet he liveth by the
power of God. For we also are weak in him, but
we shall live with him by the power of God toward
you. Examine yourselves, whether ye be in the 5
faith; prove your own selves. Know ye not your
own selves, how that Jesus Christ is in you, except
ye be reprobates? But I trust that ye shall know 6
that we are not reprobates. Now I pray to God 7
that ye do no evil; not that we should appear
approved, but that ye should do that which is
honest, though we be as reprobates. For we can 8
do nothing against the truth, but for the truth.
For we are glad, when we are weak, and ye are 9
strong: and this also we wish, *even* your perfection.
Therefore I write these things being absent, lest 10
being present I should use sharpness, according to
the power which the Lord hath given me to edification, and not to destruction.

Final exhortation. Salutation and benediction.

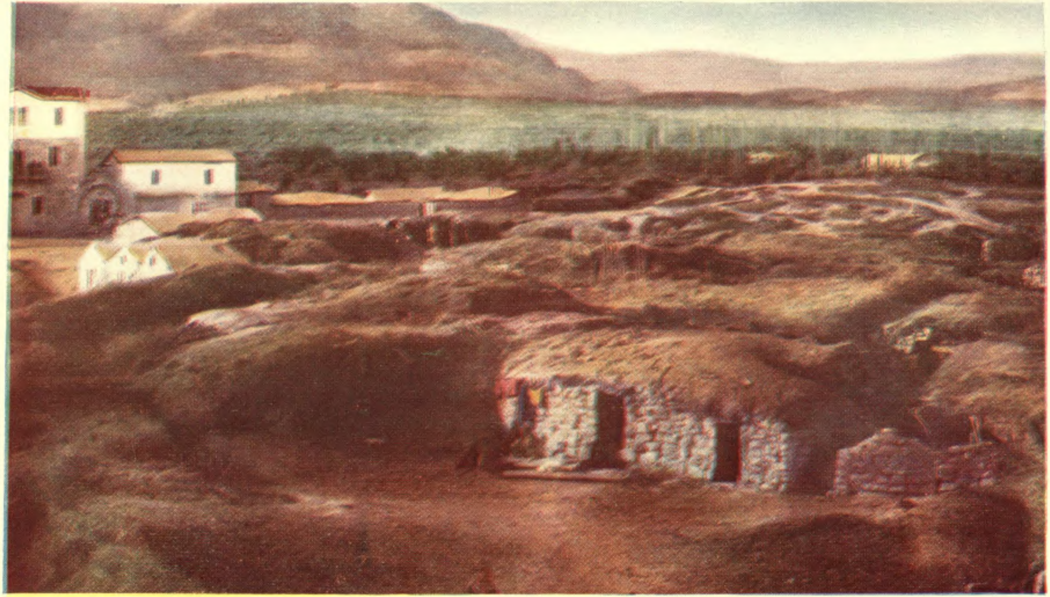
Finally, brethren, farewell. Be perfect, be of good 11
comfort, be of one mind, live in peace; and the
God of love and peace shall be with you. Greet 12
one another with an holy kiss. All the saints salute 13
you. The grace of the Lord Jesus Christ, and the 14
love of God, and the communion of the Holy
Ghost, *be* with you all. Amen.

The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

THE EPISTLES OF PAUL THE APOSTLE

I AND II CORINTHIANS

REVISED VERSION WITH ANNOTATIONS



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JERICHO

THE FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS

PAUL, called *to be* an apostle of Jesus Christ through 1
he will of God, and Sosthenes our brother, unto the 2
hurch of God which is at Corinth, *even* them that are
anctified in Christ Jesus, called *to be* saints, with
ll that call upon the name of our Lord Jesus Christ
n every place, their *Lord* and ours: Grace to you 3

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i. 1–3. THEME. *Salutation and benediction from Paul and his ompanion.*

1. called lays stress on Divine summons, as in verse 2, 'saints =Christians, as votaries, devotees) by divine summons,' and mplies obedience to the summons (Rom. viii. 30).

Sosthenes: perhaps, but not certainly, the ruler of the syna-ogue (Acts xviii. 17). He joins in the salutation, but not in the omposition of the letter (verse 4), though he is doubtless in armony with its sentiments, and more expressly so than if he vere mentioned at the close of the letter.

2. sanctified: separated, in principle, from sin to God through nion with Christ Jesus, and called upon to correspond to the rinciple.

with all: probably all Christians in the neighbourhood, and vithin reach of the salutation (2 Cor. i. 1).

their Lord **and ours,** if 'Lord' be correctly inserted, repre-ents an afterthought suggested by the appropriation of Christ to hemselves by some in the Corinthian church. 'They, you, osthenes and I have all the same Lord.' Then, by inference, he s the common possession of all Christians: an appeal for unity.

3. Grace: the free, active love of God in manifestation.

and peace from God our Father and the Lord Jesus
Christ.
4 I thank my God always concerning you, for the grace
5 of God which was given you in Christ Jesus; that in
every thing ye were enriched in him, in all utterance and
6 all knowledge; even as the testimony of Christ was con-
7 firmed in you: so that ye come behind in no gift; waiting
8 for the revelation of our Lord Jesus Christ; who shall
also confirm you unto the end, *that ye be* unreproveable
9 in the day of our Lord Jesus Christ. God is faithful,

---

peace: its spiritual effect in man: reconciliation with God, and all that ensues.

i. 4–9. THEME. *Thanksgiving and hope.*

'I thank God for your gifts, notably of utterance and knowledge and trust in Him to complete His work in you.'

4. was given: at the new departure, when they attached them selves to Christ.

5. utterance . . . knowledge. Paul's choice of the strong point of the Corinthian church, their power of apprehending and ex pounding Christian truth, is the tact of instinctive kindliness an generosity, but it colours his general commendation, suggestin that the general spirituality is not on a level with the gifts. I this respect his generosity takes the form of hope and confidence

6. even as . . . confirmed in you. They were enriched i correspondence with the fact that the testimony about Chris effected a strong conviction within them.

7. so that ye come behind: rather, 'causing you not to fee behind'—the special force of the Greek negative and middle voice Not that the feeling is regarded as unjustifiable.

waiting. This 'feeling' helps to inspire and cherish the earnes expectation of—the looking away from all else to—the manifesta tion, the unveiling, of him through whom these gifts had come.

8. also: for his part, not disappointing your expectation.

unreproveable: perhaps rather 'unimpeached'; not withou fault but without accusation.

day: of judgement (iv. 3), as the context requires. The da of manifestation will be also a day of judgement (Rom. ii. 16) Cf. Isa. ii. 11, 12, one of the numerous O. T. passages in whic the idea of the 'day of the Lord' appears.

9. God is faithful. 1 Thess. v. 24, 'Faithful is he that callet you, who will also do it,' i. e. (verse 23) make you 'without blam at the coming of our Lord Jesus Christ.'

through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and in the same 10

Ecclesiastical Questions. i. 10—vi.

(*a*) THE TRUE RELATION OF TEACHERS TO CHURCHES. **i. 10—iv.**

i. 10–17. THEME. *Gentle rebuke of party-spirit* (as inconsistent with the 'fellowship' of verse 9).

ARGUMENT. Avoid divisions, I entreat you: be at one. Call not yourselves (as I hear you do) after various teachers, Paul, Apollos, Cephas, Christ. Is Christ made the portion of one party alone? If so, was Paul also made a Saviour? Away with the thought! I thank God I baptized so few of you: so none (even if they follow out their logical position to its absurd conclusion) can say I claimed them. Such a risk is no outcome of my work: my work is not to baptize, but to preach the gospel of the cross—a cross so unalluring, and preached by me in a way so plain and direct, as not to attract adherents to a philosopher instead of allegiance to itself, or minister to the vanity of a shallow intellectuality instead of impelling to shame and contrition.

On the question of these parties see Introduction, pp. 16–23.

10. the name: that is, 'all that Jesus Christ is in himself, and stands for to you and me.' So John xx. 31, 'that believing ye may have life in his name.' Among the Hebrews and other early peoples names did not merely distinguish, they defined and characterized, or at any rate they connected with some significant fact or idea.

speak (or, rather, 'say'; the same Greek word as 'saith' in verse 12) **the same thing**: make the same public avowal. They are publicly declaring themselves as under different leaders.

divisions (or, rather, 'dissensions') **among you.** They are still one body: there is as yet no rupture or separation, but so far only dissension. See verse 11, 'contentions among you.' The Greek word here used stands at Mark ii. 21 for a 'rent' in a garment, and at John vii. 43 for a difference of opinion.

perfected together: *lit.* 'adjusted': the substantive[1] of this verb is used in secular Greek for a reconciler of factions, a restorer of order.

mind . . . judgement: general thought, particular opinion, if

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[1] καταρτιστήρ (Herodotus, iv. 161).

11 judgement. For it hath been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe, that there are contentions among
12 you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of
13 Christ. Is Christ divided? was Paul crucified for you?
14 or were ye baptized into the name of Paul? I thank God that I baptized none of you, save Crispus and Gaius;
15 lest any man should say that ye were baptized into my
16 name. And I baptized also the household of Stephanas:
17 besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel:

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any decided distinction is intended: or, perhaps, understanding, and (then) purpose, decision as flowing from it.

11. them . . . of Chloe. See Introduction, pp. 22 f.

contentions: more than dissensions; outspoken displays of dissentient feeling.

12. Cephas. According to John i. 42 the name Jesus gave to Simon at their first meeting, but nowhere else found except in 1 Cor. and Galatians. It is striking that, though its Greek equivalent *Petros* is the habitual N. T. name for him, Paul uses the Grecized Aramaic Cephas eight times and Peter only twice (Gal. ii. 7, 8). 'St. Paul's use of Cephas appears to have its motive in indirect references to the words of Palestinian opponents' (Hort). The name here suggests that the party was Jewish (see Introduction, pp. 18 ff.).

13. Is Christ divided? Better, in accordance with the context, 'Is Christ made a portion (for any party)?' or, 'Is Christ made a part,' 'reduced to a single quadrant of a circle, the other three quadrants being Paul and Apollos and Cephas?' (Evans).

baptized into the name of Paul: baptized into allegiance to Paul. Cf. x. 2, 'baptized unto Moses.'

14. lest any man should say. Not referring to any original caution on Paul's part. The meaning is, as we might phrase it, 'a fortunate circumstance (thank God for it!) preventing any man from saying.' Paul does not suppose that any one would have said so, but he points out, with refutation from facts, the absurd logical issue of the attitude of the Paul party.

16. An afterthought: perhaps Stephanas (xvi. 17) reminded him.

17. wisdom of words: argument tricked out in specious philosophic form.

not in wisdom of words, lest the cross of Christ should be made void.

For the word of the cross is to them that are perishing 18
foolishness; but unto us which are being saved it is the
power of God. For it is written, 19

I will destroy the wisdom of the wise,
And the prudence of the prudent will I reject.

Where is the wise? where is the scribe? where is the 20

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cross . . . made void. The typical Greek might have been tickled and flattered by the compliment paid to his philosophical acuteness, and might have lost sight of the essence in the accidents, the uncompromising fact in the adornments of it. 'The shameful death for us in our shame' was Paul's 'unvarnished tale.'

'['Twas no] pageant
To keep [them] in false gaze.'

i. 18–25. THEME. *The foolishness of the cross.*

ARGUMENT. The proclamation of the cross is no foolishness to us who feel its saving power. The prophet's word has come true: God hath shewn the foolishness of worldly wisdom. In His wisdom He provided that not by its wisdom should the world discover Him; not to the 'wise' but to the trustful does the message bring salvation. The wonder-seeking Jew, the wisdom-seeking Greek, cannot away with our Christ crucified: but to all that obey the invitation he is God's wonder-working power and God's wisdom. 'Foolishness' and 'weakness' let it be! They are God's: therefore they surpass all the strength and the wisdom of men.

18. the word: the proclaimed argument.

foolishness. The unreceptive, as at Athens (Acts xvii. 32), 'mocked' at the paradox of a death that brought life, of redemption by a crucified malefactor. In more modern phrase, the idea of self-sacrifice was a 'wisdom' they could not grasp.

power includes the 'wisdom,' the antithesis of the foolishness: it is the 'saving' power, 'the power of God to salvation' (Rom. i. 16), the power to transform us.

19. it is written (Isa. xxix. 14). Paul justifies from prophecy and history his contrast between the wisdom of man and the wisdom of God. God brought to nought the worldly wisdom of the politicians in Israel who, in spite of the prophet's warnings, persisted in negotiating for an alliance with Egypt against Assyria.

reject or annul, bring to nought.

20. the wise: general and inclusive. **the scribe:** the Jewish

disputer of this world? hath not God made foolish the
21 wisdom of the world? For seeing that in the wisdom
of God the world through its wisdom knew not God, it
was God's good pleasure through the foolishness of the
22 preaching to save them that believe. Seeing that Jews
23 ask for signs, and Greeks seek after wisdom: but we
preach Christ crucified, unto Jews a stumblingblock, and

wise man. **the disputer**: the Greek wise man, with his dialectical acuteness.

world (or age) . . . **world** are here different words (cf. iii. 18, 19). In such a context as this, the one[1] connects the world with time and the time-spirit; the other[2], with matter and the material spirit. But the evil sense lies in the context, and not in the words themselves. No evil sense attaches to them, for example, in Heb. xi. 3[1], or in Acts xvii. 24[2].

21. The spirit of the true learner is the childlike spirit. The worldly spirit is not childlike, but vain of its capacity and knowledge. God, 'in His wisdom,' knew that intellectual effort in the worldly spirit could not penetrate His character: it would only be penetrated by intellectual effort in the childlike spirit, that is, by intellect with faith. Accordingly, if we may so say, He provided that faith should be the 'first cause.' Just as the law was a 'schoolmaster' to teach man his impotence to please God, so the intellect was a schoolmaster to teach man his incapacity to know God. The mass of the heathen had failed to see God in creation (Rom. i. 18 ff.), or in their own hearts (Rom. ii. 15): the mass of the Jews had failed to read God aright in their history and their written revelation. Then God taught faith by the apparently wisdomless preaching of the Crucified, the Son who knew and could reveal the Father. Not to the knowing man, but to the believing man, was salvation sent.

good pleasure: decision with kindness.

the preaching: rather, as margin, 'the thing preached,' the subject of the preaching.

22. Seeing that. That is, 'these two statements (in verse 21) are true, seeing that facts confirm them.'

signs: wonders, especially from heaven (Luke xi. 16), accompanying and accrediting the Messiah.

wisdom: philosophy expounding the mysteries that perplexed them.

23. stumblingblock. A crucified, and therefore accursed, Messiah was to the Jew a contradiction and an offence. Most

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[1] *αἰών.* [2] *κόσμος.*

unto Gentiles foolishness; but unto them that are called, 24
both Jews and Greeks, Christ the power of God, and
the wisdom of God. Because the foolishness of God 25
is wiser than men; and the weakness of God is stronger
than men.

For behold your calling, brethren, how that not many 26
wise after the flesh, not many mighty, not many noble,
are called: but God chose the foolish things of the world, 27

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probably a Messiah suffering in any way, and particularly in the way of atonement, was never (though found here and there in Rabbinical writings and in certain second-century circles) a generally accepted Jewish idea.

foolishness. No philosophy, nothing but absurdity, in the idea of Divine power in a crucified man.

24. wisdom: not a mere philosophical system, but a wise, practical method of salvation. The justification, however, of this 'way of God to man' inevitably entails a Christian philosophy. Possibly in these words 'power,' 'wisdom,' there may be a reference to the same words used in Alexandrian speculation as titles for the 'Word.'

i. 26-31. THEME. *God's method of 'foolishness' and 'weakness.'*

ARGUMENT. Look, for example, at God's 'weakness' and 'foolishness' in operation in redeeming men—yourselves and others. He is matching the lowly against the lofty, by securing the allegiance of the lowly instead of the lofty, and by securing the triumph of His gospel through the lowly and against the lofty. By godly spirit, through Christ, not by fleshly power, were men to be rescued and renewed, and God has set Himself to make this quite plain, that all vainglory may be done away.

26. your calling: that is, the atmosphere in which your calling took place and was obeyed, an atmosphere of social lowliness and insignificance.

not many wise, &c.: few 'intellectuals,' few political potencies, few (even) of the better class of free citizens. See Introduction, p. 12.

after the flesh: in the merely human sense, and in human estimation.

27 f. the foolish . . . the weak . . . the base (*lit.* of no birth) are exactly antithetical to the three classes before mentioned. The neuter refers to persons, but 'sinks the individuality,' and so brings out the idea of meanness more strongly.

God chose . . . God chose . . . God choose. The repetition emphasizes the chief point—God's the plan, God's the power.

that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to
28 shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, *yea* and the things that are not, that he might
29 bring to nought the things that are: that no flesh should
30 glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteous-
31 ness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

2 And I, brethren, when I came unto you, came not

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28. the things that are not: a climax, utter insignificance being emphatically expressed as non-existence.

that he might. This, with the previous **that he might** (occurring twice in verse 27), may possibly be translated 'in such a way as to': this would mean not the direct Divine aim, but the conceived result of the Divine action: a direct Divine aim is mentioned at the conclusion, in verse 29—the prevention of self-laudation.

30. But [boasting is out of place, for] **of him are ye:** that is, 'from Him ye have your being; ye are His children, in Christ Jesus.' Or (though less in accordance with the Greek in N. T. usage), 'it is of Him, it is His doing, that ye are in Christ Jesus.' The **are** may here oppose the **are not** of verse 28.

was made: rather, 'became'; by taking man's nature upon him, Christ became in living personality God's wise plan of rescue.

and righteousness: better, as margin, 'both righteousness and sanctification and redemption.' The bestowal of these three was God's wise plan: Christ was the means of bestowing them. The **righteousness,** as coming first, is the acquittal, the new departure, on the way to **sanctification** (the separation from sin to God), and **redemption** (the consummation of this separation, the embodiment of the idea in reality).

31. that, according as it is written: bringing it about that it should be as it is written.

He that glorieth, &c.: a shortened combination of Jer. ix. 23 f. and 1 Kings ii. 10 (LXX).

ii. 1–5. THEME. *Paul's own 'weakness' and 'foolishness' as missionary.*

with excellency of speech or of wisdom, proclaiming to
you the mystery of God. For I determined not to know 2
anything among you, save Jesus Christ, and him crucified.
And I was with you in weakness, and in fear, and in 3
much trembling. And my speech and my preaching 4
were not in persuasive words of wisdom, but in demonstra-

ARGUMENT. So did I present myself, and so did I preach among you. I preached not an alluring philosophy, but a Christ crucified. I myself was a poor and feeble and anxious creature; it was the Spirit that shewed its power. Your faith was given not to man's wisdom, but to the power of God.

1. And: that is, 'And in accordance with this Divine rule was my entrance among you.'

came not, &c.: came not proclaiming to you the mystery (or, as margin, 'testimony') 'of God taking as my model pre-eminence in rhetoric or philosophy.' If the reading 'mystery' be correct, it means, as usual, God's plan undiscovered except as revealed. Cf. Rom. xvi. 25, 26.

of God: if with 'testimony,' then testimony proceeding from God about Christ (Rom. i. 1, 2).

2. I determined not to know. Too sweeping and exclusive. Rather, 'I came to no decision to know,' I did not trouble myself to discuss and decide whether I should let it be seen that I knew anything beyond this.

Jesus Christ, and him crucified: not a philosophy, but a Person, and that Person a crucified Person.

3. I was with you: rather, 'I appeared before you,' entered upon my intercourse and dealings with you.

weakness: all that in him and in connexion with him contributed to the impression of absence of human power and to his own consciousness of this absence. We need not exclude the physical, but we must not be content with it. There may have been a sense of inadequacy to face Corinth and its philosophical subtlety after his partial failure among the philosophers at Athens: success seemed likely to be endangered by personal defects and by the difficulty of delivering his message with acceptance. Such an interpretation would be in close accord with the latter part of the verse; for the idea of 'fear and trembling' in Paul's writings is that of nervous anxiety for the proper performance of duty (Phil. ii. 12).

4. speech: my exposition, my argument. **preaching:** matter of my preaching, i. e. the cross, &c.

in persuasive words: clothed in 'winsome (plausible) arguments of (man's) wisdom.'

5 tion of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among the perfect: yet a wisdom not of this world, nor of the rulers of this world,

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demonstration of the Spirit and of power: '(not in plausibility, but) in proof (coming not from words, but) from spirit and from (moral) power (not philosophical subtlety).' Conviction was borne in by the spirit and power animating the form of presentation. The capital 'S' is not required to shew that (as the next verse affirms) the spirit and power were from God.

5. that . . . stand: either 'God's intention being that,' or 'a fact requiring that.'

stand in: Greek 'be in,' i. e. repose in.

ii. 6-16. THEME. *The genuine wisdom in preaching Christ.*

ARGUMENT. Yet there is a wisdom, on which we keep not silence when we are among those mature enough to receive it; a wisdom not of the world or its rulers, who come to nought, but a wisdom of God, only known because revealed, a wise plan determined on by God before the ages, that we might be glorified. The rulers knew it not, or they would not have crucified the Lord that owned and brought us the glory. It was, as the Scripture says, something unheard of, unseen, inconceivable, designed by God for them that love Him. But to us God hath unveiled it by the all-searching Spirit, who alone knows His deep-laid designs; and God, having now given us of His Spirit—made us of the same spirit as Himself—can tell us of these loving, spontaneous designs. So, having learned them, we preach them, in words which that Spirit teaches, matching spiritual words to spiritual things. But the man that has not this Spirit cannot bring these things to the test: to him they seem foolish. The man, however, that has the Spirit can test all these things, and cannot be tested by him that has it not. For, just as the Scripture says in regard to the Orderer of the universe, no one knows the mind of Jehovah so as to (test or) instruct Him; so, as we have the mind of the God-knowing Christ through the Spirit, no unspiritual man can test or instruct us.

6. perfect: rather, as in the margin, 'full-grown'; mature Christians, as contrasted with the 'babes in Christ' of iii. 1. The word is relative, like 'righteous,' 'blameless,' and similar words, when applied to humanity. Possibly, as the word 'mystery' follows almost immediately, there is a reference to the idea of 'initiation,' the 'fully instructed' (in the Greek mysteries) being contrasted with the 'novices.'

the rulers of this world. The usual interpretation makes which are coming to nought: but we speak God's wisdom 7

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these correspond to the 'wise,' 'mighty,' 'noble' of i. 26, and explains their crucifixion of Christ (verse 8) by their action through their 'types,' Pilate and the Sanhedrin. Another interpretation (akin to the 'evil spirits' interpretation of Origen and other Fathers) makes these rulers the angelic governors to whom, according to the Jewish belief, inherited in a modified form by the early Church, the world (or, according to the Church view, the non-Christian world) was subject (Heb. ii. 5, 'not unto angels did he subject the world *to come*'). In the discharge of their functions some of these governors (the 'watchers' of the *Book of Enoch*) became actually disobedient to God, and positively evil (Eph. vi. 12, 'the world-rulers of this darkness'; 2 Cor. iv. 4, 'the god of this world'; Eph. ii. 2, 'the ruler of the power of the air'): all were imperfect (Job iv. 18, 'his angels he chargeth with folly'; compare the angels of the churches in Revelation) in their methods (Gal. iii. 19, '[the law] administered by the medium of angels'), and in their knowledge (1 Pet. i. 12, 'which things angels desire to look into'; Enoch xvi. 3, 'though the hidden things had not been revealed to you [the watchers], you knew worthless mysteries'; Eph. iii. 10, 'that now unto the principalities and the powers in the heavenly places might be *made known through the church the manifold wisdom of God*, according to the eternal purpose which he purposed in Christ Jesus our Lord'); compare also *Ascension of Isaiah* (probably a work of the second century) ch. x. (God speaking to Christ says), 'Nor shall all the rulers of that world know that thou art Lord with me' (these rulers being angelic); and Ignatius' *Letter to the Ephesians*, 17 (in a reference to 1 Cor. i. 20): 'Hidden from the ruler of this world were the virginity of Mary and her child-bearing, and likewise also the death of the Lord—three mysteries to be cried aloud. . . . From that time the ancient kingdom was pulled down.' Thus, though these governing powers had a wisdom, it was not the 'wisdom of God' (Eph. iii. 10): they had not apprehended the saving plan of God in Christ, and under their responsible governance Christ had been crucified (John xiv. 30, 'the ruler of the world cometh'). It was these obscuring media of world-government that Christ, in his self-revelation, stripped off from himself and made a show of openly (Col. ii. 15), and thus they were 'being brought to nought' (verse 6): crucifying Christ they prepared their own destruction. Cf. 1 Cor. xv. 24, 'when he shall have brought to nought all rule and all authority and power': also John xii. 31, 'how shall the ruler of this world be cast out'; xvi. 11, 'the ruler of this world hath been judged.'

Both interpretations have their difficulties. But the latter interpretation would save us from the harshness (1) of explaining

in a mystery, *even* the *wisdom* that hath been hidden, which God foreordained before the worlds unto our
8 glory: which none of the rulers of this world knoweth:

the phrase 'which are coming to nought' as immediately referring to Pilate, Annas and Caiaphas, by this time dead; (2) of making these three rulers representatives of an esoteric wisdom which Paul might have taught to the mature but did not teach; (3) of assigning to the political rulers of the world generally, living in Paul's time, the responsibility of the crucifixion. (Observe the tense 'knoweth' in verse 8.)

The parallel usually cited in support of the former interpretation —Acts iii. 17, 'And now, brethren, I wot that in ignorance ye did it, as did also your rulers' (a conciliatory expression from Peter's speech in the portico of Solomon)—is tempting in its applicability, but has a different context. It has no savour of world-wide responsibility or of a wisdom not of God, or of an ignorance on the part of 'present' rulers. It is a strong argument, however, in favour of this interpretation that the wisdom not of God in the previous context is a 'wisdom of men' (verse 5); see also verse 9. But possibly the wisdom may be so characterized on the principle of 'like rulers, like people.'

7. in a mystery. In the N. T. 'mystery' never means something which, like Transubstantiation, must be taken on faith and which is altogether beyond the human intellect to understand. It nearly always means something which has been hidden in the counsels of God, but which God has now revealed (Rom. xvi. 25, 26), and not for a select few, like the Greek 'initiated,' but for all. Occasionally it refers to something which is still partially concealed, but will in time be fully known; as, for example, the 'mystery of iniquity' (2 Thess. ii. 7). It is never used in the N.T. of what have since been known as the Sacraments. Here, if the phrase be taken with 'wisdom,' it means 'contained in a revealed mystery'; if with 'speak,' it means 'in the publication of a mystery.'

before the worlds. The world[1] in its relation to time (see i. 20) has its successive periods, hence the plural. God marked out His wise plan of redemption before all time began.

unto our glory: to bring about the manifested perfection of our human nature. 'Glory' is manifested excellence, splendour, in the abstract or in the concrete[2]. In Rom. iii. 23, 'All have sinned and fall short of the glory of God,' glory is the manifested perfection of God's character: in Luke ii. 9, 'The glory of the Lord shone round about them,' glory is the radiant splendour

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[1] *αἰών*. [2] See Hastings' *Dictionary of the Bible*. GLORY.

for had they known it, they would not have crucified the
Lord of glory: but as it is written, 9

Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,
Whatsoever things God prepared for them that love
him.

But unto us God revealed *them* through the Spirit: for 10
the Spirit searcheth all things, yea, the deep things of
God. For who among men knoweth the things of a man, 11
save the spirit of the man, which is in him? even so the

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betokening His presence. At the Transfiguration (Luke ix. 32, 29) Moses and Elias 'appeared in glory,' and the form of Christ himself became 'white and dazzling.' Possibly the appearance to Paul of the Lord in light before Damascus gave him the idea of the 'body of His glory' (Phil. iii. 21) to the likeness of which 'the body of our humiliation' was to be changed. Accordingly, the glory here seems to include both the character and the token of it, the spiritual nature and the 'spiritual body'; both together constituting the manifested perfection of our human nature.

8. would not have crucified. Supposing these are angelic rulers, they did not know that Christ was the medium of 'making peace' for them also (Col. i. 20; Eph. i. 10).

the Lord of glory. The Lord who owned the glory and was actually, then and there, bringing it to us.

9. but as it is written: add, 'so has it come to pass.' The succeeding construction is a broken one, the resuming phrase, 'whatsoever things,' being superfluous. If this is a quotation from any part of the O. T. it is a very free one. Some suggest a combination of Isaiah lxiv. 4 and lxv. 16, 17. Jerome says it occurred in the *Ascension of Isaiah* and the *Apocalypse of Elias*, but the date of these works is still conjectural.

Whatsoever things. Blessings both present and future; all that Christians enjoy and will enjoy in and through Christ. Not merely the joys of heaven.

10. the deep things of God: things unsearchable unless God shew them; the 'ways past tracing out' (Rom. xi. 33), by which He wins over human nature to Himself. This is the side of God's 'mind' (verse 16)—the redemptive side—on which the context lays stress. These are the things which were revealed ('in part,' 1 Cor. xiii. 12) when men became spiritual, that is, came into contact with God's Spirit through believing (i. 21).

11. The Spirit of God is here that by which He knows Himself,

things of God none knoweth, save the Spirit of God.
12 But we received, not the spirit of the world, but the spirit
which is of God; that we might know the things that are
13 freely given to us by God. Which things also we speak,
not in words which man's wisdom teacheth, but which the
Spirit teacheth; comparing spiritual things with spiritual.
14 Now the natural man receiveth not the things of the Spirit

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His self-consciousness. Our intellectual point of contact with God is our self-consciousness. Paul is, for the moment, comparing the Divine and the human solely from this, the intellectual, standpoint of similarity. Through this point of contact God can reach us and teach us. But there must be the moral point of contact too; and this, in verse 12 and onwards, Paul takes into full consideration: our spirit must not be the 'spirit of the world': we must not be merely 'natural': we must, in other words, be trustful (i. 21).

12. we received: when we began to trust.

the spirit of the world. This may be the spirit, the temper, of self-sufficient (and therefore insufficient) wisdom, by which the world had been unable to find out God (i. 21). Or it may have a reference to the 'rulers of the world' (ii. 6), the spirit rulers of the non-Christian world (if that be the correct interpretation), who had failed to perceive God's ways. Like rulers, like people (see note on verse 6 *ad finem*): the same spirit pervaded both. Such a spirit would be the 'spirit of servitude,' Rom. viii. 15 (cf. John xv. 15, 'The servant knoweth what his lord doeth'), which is there opposed to the 'spirit of adoption,' the only spirit that can really come into contact with the 'spirit that is of God,' and, in the childlike temper, learn and receive of Him.

are freely given: rather, '*were* freely given'; that is, when we took the new departure: hence the past tense.

13. also we speak: because we know them, and know them to be true.

words: perhaps, rather, 'arguments.' As human philosophy had failed to know God's ways, arguments derived from that philosophy would have been incongruous. Spiritual facts must be matched with spiritual arguments. Philosophy, such as it then was, and the cross, spoke different languages.

14. natural man: *lit.* 'psychic,' 'soulish'; here opposed to 'pneumatic,' 'spiritual' (cf. Jude 19). The adjectives have thus reached an antithesis which is foreign to the original substantives 'soul' and 'spirit.' But the antithesis has an intelligible history. According to the story of the creation, God's Spirit was the creating influence which made man a 'living soul' (Gen. i. 2, with ii. 7).

of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged.
But he that is spiritual judgeth all things, and he himself 15
is judged of no man. For who hath known the mind 16
of the Lord, that he should instruct him? But we have the mind of Christ.

Thus, though in Hebrew thought soul and spirit in man are never psychologically differentiated, 'soul' is prominently connected in idea with created man, and 'spirit' with the creating God. This seems to be the reason why 'spirit' is used in the N. T. for the regenerating (re-creating) influence of God, and also preferred (especially by Paul) for the 'soul' as regenerated and gradually assimilated to the Divine indweller (Rom. viii. 9, 10)[1]. So the 'psychic' man stands for man as he is by nature, the 'pneumatic' man for man as he has been quickened by regeneration.

receiveth not: accepteth not, welcometh not.

know. This is the stage higher than receiving. It indicates more maturity.

judged: better, 'tested.' The Greek word refers to the preliminary investigation[2] corresponding in some degree to the work of our grand jury. (See Lightfoot, *Fresh Revision*, pp. 69 ff.) Only the spiritual man has the means of examining them. They are a bewilderment to the natural man.

15. all things. Spiritual illumination gives a capacity of setting in their right light all things within its scope.

16. The argument is strengthened by an adaptation of Isa. xl. 13, where the faithless Israelite and the idolater are ironically challenged to give up their manner of measuring Jehovah's wisdom and providence by their own small 'span.'

No distinction is intended to be drawn between 'mind' and 'spirit' (verse 14). 'Mind' is the LXX equivalent here for the 'spirit' of the Hebrew. Both, in this context, signify the comprehending faculty.

we have the mind of Christ. The emphasis is not on 'Christ,' but on 'we have.' 'We, spiritual men, are in possession of that mind of the Lord, and therefore are beyond the examination of the man who has it not.'

No distinction is intended between 'the Lord' and 'Christ.' The apostle ingenuously substitutes 'Christ' for 'the Lord' of the O. T., and passes from the latter to the former without comment;

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[1] See an article (by the present writer) in the *Expositor*, 1st series, vol. xii, 'A New Testament Antithesis.'

[2] *ἀνάκρισις.*

3 And I, brethren, could not speak unto you as unto
spiritual, but as unto carnal, as unto babes in Christ.
2 I fed you with milk, not with meat; for ye were not yet
3 able *to bear it*: nay, not even now are ye able; for ye
are yet carnal: for whereas there is among you jealousy
and strife, are ye not carnal, and walk after the manner
4 of men? For when one saith, I am of Paul; and another,
5 I am of Apollos; are ye not men? What then is Apollos?
and what is Paul? Ministers through whom ye believed;
6 and each as the Lord gave to him. I planted, Apollos
7 watered; but God gave the increase. So then neither is

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cf. Rom. x. 13. Of course, it is through Christ that we come to know God, the 'Spirit of Christ' and 'the Spirit of God' being one and the same (Rom. viii. 9, 10).

iii. 1-9. THEME. *The carnality of the Corinthians exhibited in their partisanship.*

ARGUMENT. And this applies to you and your discussions. When I first stayed with you I found I could not treat you as spiritual, unfolding the Divine wisdom to you as to the full grown, but as men of flesh, as Christians indeed but Christian infants, needing milk and not solid meat. And ye are infants still, with the flesh still dominant. Do not your jealousies and strifes, your preferences for one teacher above another, shew it? You do not perceive that the teachers are mere instruments: God is the motive power; why do you set them up as heads? I, the planter, Apollos, the waterer, work together as one instrument: how can you make us dividers? Divided only are we as each bears his own responsibility and receives his own reward: united are we as God's co-workers: God's field are ye, God's building.

1. carnal: beings of flesh, such as babes are, not yet quickened to intelligence. In verse 3 the word for **carnal** is more ethical, 'with fleshly tendencies.'

2. milk. For samples of elementary Christian teaching see Heb. v. 11—vi. 2. Cf. also 'Christ crucified,' ii. 2.

3. not even now: after all your experience.

4. men: mere natural men.

5. Ministers: serving-men. The Greek word connotes 'lowliness' in service. (See Hastings' *Dictionary of the Bible.* MINISTER.)

and each: *lit.* 'and, as the Lord gave to each, [so each ministered].'

7. So then. The argument is: 'What is planting worth, and

he that planteth anything, neither he that watereth; but
God that giveth the increase. Now he that planteth and 8
he that watereth are one: but each shall receive his own
reward according to his own labour. For we are God's 9
fellow-workers: ye are God's husbandry, God's building.
According to the grace of God which was given unto 10

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what watering, if there be no power behind both to make the plant grow? So then,' &c.

8. one: *lit.* 'one thing.' The neuter helps to lay stress on the mere instrumentality, and the neuter singular on the inseparable unity in interest and aim.

but each, &c. This seems to be interjected as a corrective, the thought not being developed till verse 10, where the new idea of building harmonizes exactly with it. 'I do not mean that each is not individually regarded by God and will not be individually recompensed.'

9. Appears to continue the main thought that God is all in all: His the band of workers, His the field, His the building. This seems better than to make Paul 'go off' at the clause referring to recompense: 'God's is the work, and God is a sure and just paymaster.' The explanation 'fellow-workers with God' breaks away from the leading idea that God is all in all.

fellow-workers. This fellowship is best interpreted of the human workers doing the 'one thing' (of verse 8) together.

husbandry: better, 'tilth,' the 'tilled land' of the margin. This illustrates the idea of the natural forces of church development which God sets going, while the 'building' in the next clause brings out more clearly the work of the artificers. The responsibility of each artificer for the quality of his work in the building is the suitable sequence in the next paragraph. The connexion is obvious between this sense of 'building' and the sense of 'edification' (xiv. 3) which the same word[1] also bears.

iii. 10–15. THEME. *The one foundation and the responsibility in building upon it.*

ARGUMENT. It was God who by His special gift to me enabled me like a skilled masterbuilder to lay a foundation, and it is for others to build thereon. But each of them must look to his work. The foundation indeed is laid once for all: it is Jesus Christ. But each builder upon it is responsible for his material and his work: the day of judgement and manifestation will shew its quality: the test of fire will decide its durability. If it be durable, he will be recompensed; if not, his will be the loss, and, though

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[1] *οἰκοδομή.*

me, as a wise masterbuilder I laid a foundation; and
another buildeth thereon. But let each man take heed
11 how he buildeth thereon. For other foundation can no
man lay than that which is laid, which is Jesus Christ.
12 But if any man buildeth on the foundation gold, silver,

he himself shall be rescued, he will be like a builder escaping through the fire that burns up his work.

10. grace of God. Carrying on the thought that all was of God. The grace here is the grace making Paul an apostle, a founder of churches. He founded the Corinthian church (see a different figure, iv. 15) on the foundation 'Christ crucified' (ii. 2).

wise: with a wisdom from God, ii. 7. But the word used[1] is the regular epithet for a 'skilled' craftsman. The whole expression is found at Isa. iii. 3, and 'wise' is the word applied to 'the men that wrought all the work of the sanctuary' (Exod. xxxvi. 4).

masterbuilder: not architect in our sense, but chief among the workers with their hands. God was the architect, the maker of the plan.

as a wise masterbuilder. There is no self-complacency here. He acted *like* a skilled masterbuilder in being careful about a foundation, not like the man in the parable (Luke vi. 49) who did 'without a foundation.'

and another. Perhaps better than 'but,' which would anticipate the **but** of the next clause. No contrast here is called for, as if Paul were a little doubtful about the work of his successors, Apollos and others. **Another** may easily mean 'another in each case,' as the 'each' that follows suggests.

buildeth: more graphically, 'is (now) building'—i. e. at Corinth. So also in the following clause, **how he buildeth.** The **how** refers principally to the material.

11. A parenthesis to the effect that the foundation is settled: that cannot be changed; but the superstructure depends on the workman. Paul (with an accent of warning) takes it for granted that the workman is building upon the foundation.

that which is laid. Even Paul, the founder, had, so to say, to lay what had been laid already by God.

12. Two kinds of material; the durable (gold, silver, costly stones), the perishable (wood, hay, stubble). The former would be the material of a palace, the latter of a 'mud hovel.' Possibly there is an echo of Mal. iii. 2 f., iv. 1, where the fire is pictured as purifying the gold and silver (not the idea here), and destroying the stubble, the root and the branch. In those passages there is

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[1] *σοφός.*

costly stones, wood, hay, stubble; each man's work shall 13
be made manifest: for the day shall declare it, because
it is revealed in fire; and the fire itself shall prove each
man's work of what sort it is. If any man's work shall 14
abide which he built thereon, he shall receive a reward.
If any man's work shall be burned, he shall suffer loss: 15
but he himself shall be saved; yet so as through fire.

Know ye not that ye are a temple of God, and *that* 16

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also 'the day of his coming' (i. e. to judgement) shortened into 'the day.' So also in this Epistle 'the day of the Lord Jesus Christ' (the 'Lord' of the O.T. in this connexion), i. 8, is shortened here (verse 13) into 'the day.' Cf. 'that day,' 2 Thess. i. 10; 2 Tim. i. 12, iv. 8. The 'day' stands so distinctly for the 'judgement' that even 'human judgement' is spoken of (iv. 3) as 'human day.'

13. There are two thoughts: the day reveals by its light, and the light is as the light of testing fire. The figure of fire is from the familiar O. T. imagery of the presence of Jehovah, as in the burning bush and on Sinai.

14, 15. reward . . . loss. Their nature is not described; but any reward or loss that was not spiritual would be out of harmony with the atmosphere.

15. he himself shall be saved. The builder, though a faulty workman, is himself a Christian; that is the supposition.

yet so as through fire. Not purifying fire (see on verse 12). The picture is of the builder escaping, perhaps scarred or singed, through the fire that is devouring his handiwork.

iii. 16, 17. THEME. *The peril of marring God's temple.*

ARGUMENT. God's building I have said ye are (verse 9). Surely ye know that ye are more, that ye are God's shrine, the sanctuary in which He in His Spirit dwells. If any man so builds as to mar this shrine, him will God mar; for God's sanctuary is set apart to Him, and such are ye. Whoso then mars you, him will God mar.

For the succession of thought (building, shrine, dwelling-place) cf. Eph. ii. 20-22.

The connexion with the preceding seems to be that a workman (in teaching, in example) may so build as to bring ruin, or may ruin the temple already built. The immediate thought is that, by fostering dissensions, he may cause rending. Such are worse than bad builders (verse 15): they are destroyers. The bad builder may escape: the destroyer will be himself destroyed. Both Jew

17 the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man thinketh

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and heathen would understand the force of the metaphor from injury done to a sanctuary, and the penalty for such sacrilege.

16. The Greek word used[1] stands for the inner sanctuary or shrine where the deity was supposed to dwell. Within the Holy of Holies in the tabernacle had rested the luminous cloud, the symbol of God's presence, which later Jews named the Shechinah. The Shechinah of the Christian Church was the Spirit: He dwelt in the individual Christian (Rom. viii. 9, 10) and in the collective body (as here), setting them apart from sin to God in principle and in process.

17. destroyeth . . . destroy. The Greek word[2] is not a common one for the judgements of God, but the repetition of it, by a kind of word-play, serves to represent the punishment as equal to the offence. Only once again in the N.T. is the word (or any compound of it) used of God, and then with a similar repetition (Rev. xi. 18) for a similar purpose.

holy. Continually an epithet of the tabernacle and the temple (Heb. ix. 1–3; Ps. v. 7).

which temple **ye are,** *or* 'And such are ye.' Whether the thought is 'ye are God's temple' or 'ye are holy,' the conclusion is the same—'ye must not be marred.'

iii. 18–23. THEME. *This warning emphatically applied to party-makers and party-lovers.*

ARGUMENT. Let no man mar God's shrine, rend your Christian body, by deceiving himself that he is so wise as to discern that one teacher deserves preference above another. Let such a wiseacre, imagining that he can mingle worldly and spiritual standards, learn that his wisdom is, before God, foolishness, as the Scripture teaches: this will be his first step towards true wisdom. Let no man, then, boast that he belongs to a human teacher. For all teachers, yea, all things whatsoever, belong to you, as ministers for your service, and you belong to Christ and to no one else, and he belongs to God: so between you and God stands no human master.

18. thinketh that he is wise among you in this world: fancies himself as being a 'worldly-wise-man' in church relations; is self-complacent in the critical acumen with which he chooses his teacher and renders allegiance to him.

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[1] *ναός*. [2] *φθείρω*.

that he is wise among you in this world, let him become
a fool, that he may become wise. For the wisdom of 19
this world is foolishness with God. For it is written, He
that taketh the wise in their craftiness: and again, The 20
Lord knoweth the reasonings of the wise, that they are
vain. Wherefore let no one glory in men. For all 21
things are yours; whether Paul, or Apollos, or Cephas, 22
or the world, or life, or death, or things present, or things
to come; all are yours; and ye are Christ's; and Christ 23
is God's.

Let a man so account of us, as of ministers of Christ, 4

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become a fool: give up his fancied wisdom.

19. He that taketh: *lit.* 'grippeth,' as a man would grip what is slippery or elusive. A free quotation from Job v. 13: the only quotation from Job in the N. T.

20. From Ps. xciv. 11, with **the wise** substituted for 'men.'

21. in men: saying, for example, 'I am Paul's man,' i. 12.

all things: including all teachers. You are not theirs, one section of you belonging to one teacher, another section to another: they, all together, belong to you, all together. Further, all **things** are yours; **the world,** i. e. the whole order of material things; **life or death,** i. e. whether you live or die, it works for your good; **things present or things to come,** i. e. time in all its relations is your servant.

23. And you belong to none but Christ, and Christ belongs to none but God. This seems to carry on the thought better than if we try to make the last two clauses reasons for the preceding 'all things are yours.' Paul suddenly admits the fact that we are not final owners, but the ownership over us is not human: we belong to Christ, and through him to God.

iv. 1-5. THEME. *The Lord the only judge of His servants.*

ARGUMENT. While we teachers, then, are ministers to you, we are Christ's subordinates, we are God's stewards, the dispensers to His household of His revealed truths. As such regard us. This being so, one thing more is required: a steward is expected to be faithful. Now, you Corinthians pass your teachers under review, you approve one and thereby you censure another. For myself, however, it is of the smallest import that you, or any man, should test me: I do not even test myself; for such test would be incomplete and unsatisfying. Though I am not conscious of

2 and stewards of the mysteries of God. Here, moreover, it is required in stewards, that a man be found faithful.
3 But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not
4 mine own self. For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the
5 Lord. Wherefore judge nothing before the time, until

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faithless stewardship, that does not acquit me: he that testeth me is the Lord. Anticipate not, therefore, in anything the Lord's judgement by previous investigation of your own. He will bring out all the hidden evidence; He will unveil all motives and aims; and He will then assign to each his due appreciation.

1. ministers. The Greek word here [1] connotes subordination, while the Greek word iii. 5 [2] connotes the rendering of service.

stewards were slaves like other servants, but in a more trusted position, dispensing to the servants generally the food they required. The Christian community is now represented not as a building or as a sanctuary, but as a household.

mysteries: not secrets hidden, but secrets revealed (see ii. 1-7), revelations of spiritual truth.

2. Here, moreover: perhaps, 'this being the case, one further thing is looked for.' Simply to be a steward is not sufficient: the steward must be faithful.

3. judged: better, 'examined,' 'passed under review.' The same Greek word as in ii. 14, but not as in verse 5 below.

judgement: *lit.* 'day'; any day of trial fixed by man. See iii. 13.

4. I know nothing against myself: *lit.* 'Nothing (guilty) am I conscious of to myself.' This may stand as it is if we regard it as a general reference by Paul to his fulfilment of his duty as a dispenser of revealed truth. Or it may possibly be a hypothetical concession, 'Supposing I know nothing against myself,' though the passages usually quoted in support of this view are not quite parallel (e. g. Rom. vi. 17, 'Thanks be to God that ye were the servants of sin but became obedient,' where the concessive sentence is not hypothetical: it is '*though* ye were,' not '*supposing* that ye were').

he that judgeth me is the Lord. By His test alone can I be properly acquitted or condemned.

5. judge: that is, 'pass judgement [3],' the sequel of the preliminary investigation (see ii. 14).

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[1] *ὑπηρέτας.* [2] *διάκονοι.* [3] *κρίνετε.*

the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

Now these things, brethren, I have in a figure trans- 6

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iv. 6–13. THEME. *Contrast between self-glorification of Corinthians, and humiliation of Paul and his colleagues.*

ARGUMENT. I have spoken of your relations to your teachers as though the only heads of parties were myself and Apollos, a headship I could most freely criticize and condemn without being misunderstood. By making myself and my friend the pivots of my censure, I can teach you best not to transgress Scripture by glorying in men, and not to be self-satisfied in your partisanship for Paul against Apollos or Apollos against Paul. For which of us two gives you any justification for such self-satisfaction by putting distinction upon you as a specially sagacious 'wise man,' a 'Pauline,' an 'Apollosite'? What Christian wisdom have you that you have not received through our ministry? Why then do you glory as if it were your very own? Doubtless you are already great people, kings come to your full kingdom of wisdom and glory. But look at us, the head and front of your glorying! We sit not on thrones with you: nay, would that your thrones were already set, that we might sit with you thereon! For it seems as if God had put us forth in the arena as the last and most worthless of all the struggling victims, with the seal of death upon us, a spectacle to the whole amphitheatre of angels and of men. You forsooth, in Christ, are wise, strong, full of honour: we, for Christ's sake, are fools, weak, despised. Not yet is there any abatement for us in hunger, thirst, nakedness, chastisement, homelessness, toilsome handiwork. Abjects are we, poor spiritless creatures, blessing when reviled, passive when persecuted, only appealing when defamed; the offal of the world, the refuse of society, such we became, and such we continue to be.

6. in a figure transferred: modified the form of, so as to apply to myself and Apollos alone instead of to others also. There is no thought here of *fiction*. The party-spirit on behalf of Paul and Apollos actually existed, but probably not in so violent a form as the party-spirit on behalf of more Judaizing teachers. To such, without naming them, he may covertly refer. He could best rebuke the tendency to glory in men when he selected himself and Apollos (his friend, now with him) from among the men gloried in. Incidentally this suggests the substantial agreement between them.

ferred to myself and Apollos for your sakes; that in us
ye might learn not *to go* beyond the things which are
written; that no one of you be puffed up for the one
7 against the other. For who maketh thee to differ? and
what hast thou that thou didst not receive? but if thou
didst receive it, why dost thou glory, as if thou hadst not
8 received it? Already are ye filled, already ye are become
rich, ye have reigned without us: yea and I would that
9 ye did reign, that we also might reign with you. For, I
think, God hath set forth us the apostles last of all, as

for your sakes. He could most effectually set them right in this way.

in us: in our case; the absurdity of glorying in us being demonstrated.

for the one against the other: for the one teacher against the other.

7. The usual reference to God as the giver of any superiority is not suitable to the context. The idea appears to be that neither Paul nor Apollos does anything to feed the self-complacency of his partisans by his marked approval of their discriminating wisdom; and that such Christian wisdom as the partisans possess is, after all, not of their own making, but has come to them through the ministry of the teachers.

8. An ironical comparison of the full, rich, royal dignity of the self-complacent Corinthian intellectuals with the abject condition, outwardly regarded, of those in whom they gloried (that they might glorify themselves) and who had raised them to their fancied regal state. There is an implied argument from paradox. 'If we, who, by Christianizing you, have lifted you up, are still so low, how can you be as exalted as you take yourselves to be, already satiated, enriched, becrowned, as if there were nothing higher to attain, and leaving us behind, hungry, destitute, dishonoured, who made you what you are?'

The second part of this verse is a flash of deep feeling in the midst of the irony as he thinks upon the afflictions of the apostolic calling. Paul's irony never lasts long without a break[1].

9. I think: this is the appearance of things.

set forth: made a show of, like gladiators in the arena.

last of all: 'the grand finale,' criminals all doomed to

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[1] See article by the present writer, 'The Irony of St. Paul,' *Expositor*, 2nd series, vol. viii. 92.

men doomed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for 10
Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonour.
Even unto this present hour we both hunger, and thirst, 11
and are naked, and are buffeted, and have no certain
dwellingplace; and we toil, working with our own hands: 12

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fight till they died; so bringing to a climax the bloodthirsty excitement of the spectators.

the world, and to angels, and to men: better, 'the universe, both angels and men.' All created beings are pictured as gazing on the tragedy.

10. fools . . . weak . . . dishonour: in the eyes of the world, on account of the nature of the redemption they preached (see i. 18–28) and the privations they endured.

wise in Christ: more exactly, 'shrewd as Christians.' Your Christian standing, you maintain, enables you to be shrewd judges of the respective merits of your teachers, and to combine worldly with spiritual wisdom, so as to avoid the contempt and suffering the cross entails. See iii. 18.

strong. Perhaps a reference to the boastful strong-mindedness which laughed at scruples about meats offered to idols and was inconsiderate towards weaker brethren. See viii.

ye have glory: *lit.* 'ye are glorious.' There is a glitter about the word which recalls their self-glorification on the ground of their critical acumen; perhaps also their quasi-philosophical attitude attracted to them some reputation from the outside world. Cf. ii. 1, 2, 5, 6.

11. Even unto this present hour (verse 13, **even until now**). There is no break in our sufferings, however happy may be your lot.

naked: lightly, thinly, insufficiently clothed. The substantive stood for a light-armed as opposed to a heavy-armed soldier.

buffeted: *lit.* 'struck with the fist,' the punishment of slaves (1 Pet. ii. 20). Christ was so smitten (Matt. xxvi. 67). Used here of general maltreatment (2 Cor. xii. 7).

no certain dwellingplace. As the Son of Man, Matt. viii. 20, so his persecuted followers, Matt. x. 23, and here his wandering preachers.

12. working. Manual labour was despised by Greeks and Romans; and Paul's labour was not only work but toil, sometimes by night (1 Thess. ii. 9), that there might be time for preaching in the day.

being reviled, we bless; being persecuted, we endure;
13 being defamed, we intreat: we are made as the filth of
the world, the offscouring of all things, even until now.
14 I write not these things to shame you, but to admonish
15 you as my beloved children. For though ye should have
ten thousand tutors in Christ, yet *have ye* not many

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bless . . . endure . . . intreat. Absence of revenge, as the world thought, intensified the insult: what then of rendering good words for evil! **Intreat,** i. e. 'exhort to return to a better mind.' This goes a step further than mere endurance.

13. filth: *lit.* 'what is cleansed off,' 'the offscourings.'

offscouring: *lit.* 'what is scraped off.' **all things:** rather, 'all men.'

Lightfoot recalls that both the Greek words 'were used especially of those condemned criminals of the lowest classes who were sacrificed as expiatory offerings, as scapegoats in effect, because of their degraded life . . . in the belief that they would cleanse away, or wipe off, the guilt of the nation.' Thus the apostles were like men cleansing away the guilt of 'the world,' wiping off the sin of 'all people.'

iv. 14–21. THEME. *Admonition as of a father to his children, some of whom need severe correction for self-conceit.*

ARGUMENT. Not to shame you do I write thus, but as my beloved children to admonish you. Christian tutors by the myriad you may have, but only one Christian father: for in Christ Jesus, through the preaching of the gospel, it was I that begat you. As children, then, imitate me your father. With this as my desire I have sent you Timothy, himself a beloved and faithful child of mine in the Lord, to remind you of what you have forgotten, my ways as a Christian teacher, not only when I taught you, but when I teach anywhere in any church. [Simplicity and self-repression in preaching are my mottoes: may they also be yours, i. 17, ii. 1, 2.] But some have been puffed up, thinking themselves masters of the situation, and that I was afraid to shew myself among you; but I will come to you, and that quickly, if the Lord will, and will take note not of what these puffed-up people can say, but of what they can do; for not on speech but on power does the kingdom of God rest. How then do you wish me to come to you? With the rod of correction, or in Christian love and the spirit of self-repressing gentleness?

15. tutors: 'pedagogues,' child-leaders, child-trainers, superior slaves employed to keep the child in order. Not an unsuitable expression for the aggressive supervisors of the Corinthian church,

fathers: for in Christ Jesus I begat you through the
gospel. I beseech you therefore, be ye imitators of me. 16
For this cause have I sent unto you Timothy, who is my 17
beloved and faithful child in the Lord, who shall put you
in remembrance of my ways which be in Christ, even as
I teach everywhere in every church. Now some are 18
puffed up, as though I were not coming to you. But 19
I will come to you shortly, if the Lord will; and I will
know, not the word of them which are puffed up, but the
power. For the kingdom of God is not in word, but in 20
power. What will ye? shall I come unto you with a rod, 21
or in love and a spirit of meekness?

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especially as we find them developed at the date of the Second Epistle (2 Cor. xi. 20, 21). It recalls also the description of the Corinthians as 'babes in Christ' (iii. 1).

17. Timothy, a loyal child, able to shew what imitation was and to justify it. Probably he was going round by land on a 'visitation,' while the letter, being sent across the sea, would arrive before him.

my ways . . . even as I teach. Paul did not 'teach his ways.' The meaning is, 'how I conduct myself as a teacher.' His ways were not those of self-aggrandizement and party-making by means of showy teaching; and he had behaved himself in Corinth only as he behaved himself everywhere.

18. Perhaps they had heard that Timothy was coming and not Paul. From this fact or from the length of Paul's absence they could argue that he was afraid to come.

some are puffed up: more exactly, 'some were puffed up,' i.e. on hearing or inferring. These 'some' were probably partisans of other teachers, or men who in intellectual arrogance aspired themselves to be leaders. There may be a premonition here of verse 2 in the next chapter and of the situation there described.

19. if the Lord will suggests that it was the Lord's will that had hitherto delayed him.

will know. There is a sense of certainty here: he will have no difficulty in gauging the worth of their pretensions.

the word: the showy outside of their philosophical teaching.

the power: real power to advance the kingdom of God.

20. It is not form of teaching that will build up the kingdom of God, but spiritual power energizing the form.

21. A final appeal, concluding what he has to say on the spirit

5 It is actually reported that there is fornication among you, and such fornication as is not even among the

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of faction. 'The apostle offers the alternative: shall he come as a father or as a paedagogus?'

meekness: the opposite of the harsh, unyielding assertion of authority with which he must come if he comes to punish.

Leaving the factions, Paul now deals with another ecclesiastical question, that of discipline upon lapsed members.

(*b*) CHURCH DISCIPLINE UPON LAPSED MEMBERS (v).

v. 1-8. THEME. *The case of gross immorality, and the proper treatment of it.*

ARGUMENT. Undeniably notorious among you is a case of unchastity, and such unchastity as not even the Gentiles have among them, the union of a man with his stepmother. And you, with the crime staring you in the face, have not ceased to be inflated with your self-esteem, whereas ye ought to have broken out into open grief, fitly ending in the removal of the doer of this deed from your society. Fitly, I say: such removal at least was called for; but a heavier punishment was inevitable. For I, for my part, though absent from the scene, yet intuitively alive to the evil deed and how it should be met, have already (before you have dealt with the case) decided with as much certainty as if I were present the right mode of treating so heinous an offender; to wit, that in the name of our Lord Jesus—after you have been gathered together, and, with you, my guiding and influencing spirit, and, with us all, the effectual power of our Lord Jesus—we should hand over such an offender to the afflicting adversary for the ruin of the flesh by disease and death, in order that the spirit may be rescued at the judgement day. Unseemly and harmful is your boast of spiritual exaltation. Know you not that the corruption must infect you all, as a little leaven leavens the whole batch of bread? Cleanse out forthwith and once for all the old leaven that you may be a new batch, even as you are, in idea, free from leaven. Besides, our paschal lamb has been sacrificed—I mean, Christ; and the days of unleavened bread have therefore begun. So let us go on keeping the feast, not with old leaven, the leaven of vice and evil-doing, but with the unleavened bread of purity and right conduct.

1. It is actually reported: perhaps more accurately, 'incontrovertibly (without qualification I say it) there is common talk among you of unchastity.' The Greek word for unchastity is a comprehensive one.

not even among the Gentiles. (See Introduction, p. 25, with the note on Professor Ramsay's explanation.) The usually

Gentiles, that one *of you* hath his father's wife. And ye 2
are puffed up, and did not rather mourn, that he that had
done this deed might be taken away from among you.
For I verily, being absent in body but present in spirit, 3

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cited sources for Gentile opinion are the detestation expressed in Euripides' *Hippolytus* (who was falsely accused by Phædra, his stepmother), and the outspoken horror of Cicero at Sassia's 'unprecedented and incredibly wicked' marriage with her son-in-law Aurius Melinus. Without doubt, in the countries bordering on the Ægean the marriage customs were more lax than under Roman law, but no instance has been produced of Greek approval of precisely such a union as is mentioned here.

hath: either as wife or as concubine. It is not stated whether the father was living or dead, and 2 Cor. vii must not be quoted to shew that he was living, the offender there referred to being probably a different person (see Introduction, pp. 51 ff.). Neither is it stated whether the wife had been divorced or not before the incestuous union took place; but the idea of divorce is not supported by the expression **father's wife.**

2. puffed up. This expression is so intimately associated here with the crime, that there is some plausible ground for maintaining that the Corinthians rather gloried in the act as a crucial instance of Christian freedom, and put forward the spiritual endowments of the church as a proof that such unconventionalities were among the things indifferent. On the other hand, the appeal in verse 6 (**Know ye not,** &c.) suggests that they did regard the act as a sin; and the perfect tense of state **puffed up,** as contrasted with the pure past **did not . . . mourn,** suggests a continuance of the previous general inflation, and not a fresh and particular phase of it. If this be the correct view, Paul blames them because the scandal had not subdued their tone of self-gratulation.

that he . . . might: rather, 'a mourning bringing about (as a natural sequel) his removal from among you.' This was not the *aim* of their mourning, but the natural and logical (though not actually achieved) result of it.

3. For is difficult to explain. Perhaps it justifies the propriety of the lighter penalty of removal by the heavier penalty which Paul had in his own mind.

For the general drift and construction of verses 3, 4 see the argument on the last page. Verse 3 declares that Paul's absence had been no barrier to a true judgement upon the merits of the case and the penalty to be inflicted : his insight had not depended upon his bodily presence. The 'spirit' in verse 3 is thus the intellectual and moral consciousness.

have already, as though I were present, judged him that
4 hath so wrought this thing, in the name of our Lord
Jesus, ye being gathered together, and my spirit, with
5 the power of our Lord Jesus, to deliver such a one unto
Satan for the destruction of the flesh, that the spirit may
6 be saved in the day of the Lord Jesus. Your glorying is

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judged him. Probably the **him** is better taken as a pendent accusative waiting for the verb **deliver** in verse 4. Paul has 'judged to deliver him'; and the accusative is repeated in the phrase **such a one** (verse 4).

so wrought: in such a flagrant way, he being a member of the Christian body.

4. in the name of our Lord Jesus seems from its position to go best with the main thought, **to deliver such a one unto Satan.**

ye being gathered together: the passing of the sentence was the function of the assembled church. De Wette calls attention to 'the republican spirit of early Christianity.'

and my spirit. Spirit here is more than the consciousness in verse 3. It appears to mean the Divinely energized spirit of the apostolic father as known to his children (2 Cor. xii. 12), and, therefore, as influencing them in their deliberations and decisions; and, moreover, as adding weight, in their eyes and in the eyes of the offender, to their condemnation of him, and adding effect to their sentence upon him.

with the power. Association with the power of the Lord Jesus was indispensable if the sentence was to take effect. Jesus was in the midst of the assembled church (Matt. xviii. 20), and whatsoever in his name (in full recognition of what he was, and was to them) they 'bound on earth,' was 'bound in heaven,' Matt. xviii. 18.

5. such a one: the character, not the name, is uppermost in Paul's thoughts.

deliver such a one . . . the day of the Lord Jesus. Paul evidently believes that a solemn, formal decision in Christ's name on the part of the assembled church can hand over the sinning member to disease and death at the hands of Satan, the motive and the tendency (it is not said, the inevitable result) of this decision being to save the spirit at the judgement day.

The story of the early Church gives examples of apostolic power to inflict death (Ananias and Sapphira, Acts v) and bodily injury (Elymas, Acts xiii). The writer of 1 Tim. i. 20 (possibly Paul himself) claims to have punished (apparently with bodily punishment) Hymenæus and Alexander, 'whom I delivered unto Satan,

not good. Know ye not that a little leaven leaveneth
the whole lump? Purge out the old leaven, that ye may 7
be a new lump, even as ye are unleavened. For our
passover also hath been sacrificed, *even* Christ: where- 8
fore let us keep the feast, not with old leaven, neither
with the leaven of malice and wickedness, but with the
unleavened bread of sincerity and truth.

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that they might be taught (*lit.* disciplined) not to blaspheme.' Probably the severity threatened by Paul (2 Cor. xiii. 10) against fleshly sin (xii. 21), 'according to the authority which the Lord gave me,' was of the same bodily order.

Satan, the great 'adversary' of mankind, was regarded as ruling in the domain of disease (Job ii. 5, 6; Luke xiii. 16; 2 Cor. xii. 7) and of death (Wisd. of Sol. ii. 24; John viii. 44; Heb. ii. 14). In Rabbinical writings he is identified with Sammael, the angel of death.

But Satan was understood to act only by God's permission (Job ii. 6; Luke xxii. 31). Christ was the 'stronger man,' Mark iii. 27. He could deliver to Satan without leaving him full control.

Accordingly, Satan's activity being employed, but overruled, his destruction of the flesh—that element in man's constitution which sin made its seat (Rom. vii. 18, 20) and which, unless curbed (ix. 27), could dominate the whole nature—might, as a chastisement, lead to the saving of the spirit—that human point of contact with God. A similar view appears in the *Book of Enoch*, chap. lxvii. Speaking of the punishment of the 'high and mighty of the earth,' the 'word of God' coming to Noah is made to say: 'In proportion as the burning of their bodies becomes severe, a corresponding change will take place in their spirit for ever and ever.' (In that case, however, there was no prospect of being saved.)

7. our passover. The idea of leaven brings to Paul's mind the Jewish practice of searching the house (Exod. xii. 15) lest an atom of leaven should remain in it when the paschal lamb was sacrificed and the feast of unleavened bread thereby inaugurated. After the sacrifice of Christ corruption in his church was an anachronism. Paul varies the figure. First (verse 7) the church itself is the bread which must be free from the leaven, i. e. from corrupting influences: then, through the thought (verse 8) of Christ as the paschal lamb before whose sacrifice all leaven must disappear, he pictures the church as keeping the feast of unleavened bread, i. e. of purity of heart and rightness of conduct as opposed to evil disposition and wicked action.

9 I wrote unto you in my epistle to have no company
10 with fornicators; not altogether with the fornicators of
this world, or with the covetous and extortioners, or with
idolaters; for then must ye needs go out of the world:
11 but now I write unto you not to keep company, if any
man that is named a brother be a fornicator, or covetous,
or an idolater, or a reviler, or a drunkard, or an extor-

---

v. 9–13. THEME. *No fellowship with vicious professing Christians.*

ARGUMENT. What I say to you is exactly what I wrote in my previous letter. Then I told you not to mix yourselves up with unchaste persons. Of course I did not at all mean the unchaste outside the church, or with the covetous and grasping or with idolaters outside the church: else, when you became Christians, you would have had to go out of the world altogether. But, things being what they are, my real meaning was that you should not mix yourselves up with any so-called Christian brother who so conducted himself, or was a reviler, or a drunkard; that with such a man you should not make a practice even of eating. Naturally this was my meaning; for what have I to do with judging (i. e. penalizing) them that are outside the church? Is it not *your* wont to judge them that are within, while them that are without it is for God to judge? Judge then in this case, and separate yourselves: put away at once the wicked man from among yourselves. This is your responsibility: to deal with the world is not.

9. my epistle. A lost letter written before 1 Corinthians. Possibly, though by no means certainly, a fragment of it may survive at 2 Cor. vi. 14—vii. 1. See Introduction, p. 61.

10. not altogether. The rendering in the margin seems better, 'not at all meaning with the fornicators,' &c.

extortioners: *lit.* 'those who grasp with violence': a stage beyond the covetous.

idolaters must be so-called Christian brethren who compromised their Christianity by making a practice of joining in rites and feasts involving conformity to idolatry and association with its abominations. See x. 14-22. It cannot, of course, refer to those who could conscientiously eat of things purchased after being offered to an idol (x. 25, 29).

11. now I write unto you: rather, 'things being as they are (or, 'as the fact stands'), I wrote.' He is now saying what he did mean.

named a brother: a brother so called. The recognized position gives his example an influence for evil.

tioner; with such a one no, not to eat. For what have 12
I to do with judging them that are without? Do not ye
judge them that are within, whereas them that are without 13
God judgeth? Put away the wicked man from among
yourselves.

Dare any of you, having a matter against his neighbour, 6

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to eat: the tense refers to practice rather than to casual occasions.

12. ye judge. The **ye** is emphatic. Your own practice should have saved you from misunderstanding me. It is not unlikely that his meaning had been purposely wrested by interested persons to bring discredit upon this particular teaching.

13. them that are without. A Jewish expression for the heathen has been transferred to the non-Christian world.

A free quotation from Deut. xvii. 7. The tense of **put away** implies prompt action.

from among yourselves. The question of putting away the wicked out of the world is another matter. 'The one is your function, the other is not.' Observe that the principle of self-government is implicitly acknowledged both here and in the second clause of verse 12.

Now comes another question of church discipline and order; legal disputes between members. (The thought attaches itself, in part, to the 'covetous' and 'grasping' of v. 11.)

vi. 1–11. THEME. *Rebuke of brethren who carry their disputes before heathen courts.*

ARGUMENT. I have said you judge them that are within the church and not them that are without. What shall we say, then, to them that are within taking their internal quarrels before them that are without? You bring your disputes with your brethren into the law-courts of the unrighteous heathen. How can any Christian bring himself so to slight Christian competence as to go before heathen judges when he can go before the saints, his Christian peers? You cannot be ignorant, I know, that the saints are, in the end, to judge the world. And if, in your court of session, the world is to be judged, are you unfit to hold courts for the pettiest business? You cannot be ignorant, I know, that we shall judge even angels: much more fitly can we decide on what concerns the means of earthly living. How absurd is your modesty! Why, if you are driven to have courts on matters of earthly ways and means, go put on the bench those in the church whom you intellectuals think so little of. They are good enough for such a purpose. I say this to shame you out of your want of Christian

go to law before the unrighteous, and not before the
2 saints? Or know ye not that the saints shall judge the
world? and if the world is judged by you, are ye
3 unworthy to judge the smallest matters? Know ye not

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self-respect, as well as out of your contempt for fellow-members. Has it come to this, that there is not in all your number one wise man, capable of deciding between brother and brother, so that brother has to go to law with brother, and that before unbelievers? There is, however, a prior consideration. It is nothing short of a defeat for you in your Christian conflict that you reach the point of legal dispute with one another at all. Why not rather take wrong? Why not rather suffer the defrauding? On the contrary, however, you do the wrong and the defrauding, and that against brother Christians. You are not ignorant, I know, that wrong-doers shall not inherit God's kingdom. Make no mistake. Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but you got yourselves washed, you were set apart from sin, you were acquitted from guilt, by accepting the Lord Jesus Christ for all that he is, and by receiving the Spirit of our God into your souls.

1. Dare: bring himself to (go to law). His action was *lèse-majesté* against the Christian community.

his neighbour: *lit.* 'the other of the same class,' that is, a fellow-member.

unrighteous (or 'unjust'). The word is ironically used, instead of the usual 'unbelievers' (verse 6), in order to point the paradox. Men who knew not the righteousness of God were not likely to make the most righteous judges. But Paul, with Gallio in his memory (see also Rom. xiii. 1 ff.), cannot mean to say that justice will not be administered in heathen courts. It is an *argumentum ad hominem.* 'You (and the Jews) call the heathen *unjust.* Yet you go before them for justice.' The current Jewish designation of the heathen as 'sinners' is utilized with a similar irony at Gal. ii. 15. The Jewish dislike for Gentile courts of law led the Romans to allow them courts of their own.

the saints: not all the church, but selected arbitrators (see verse 4).

2. saints shall judge the world. The idea occurs in Dan. vii. 22; Wisd. of Sol. iii. 8; Matt. xix. 28; Luke xxii. 30. And as judgeship and kingship are, in these passages, thought of together, the idea of judging probably lies alongside that of reigning in the words 'we shall also reign with him,' 2 Tim. ii. 12.

to judge the smallest matters. Perhaps the marginal

that we shall judge angels? how much more, things that
pertain to this life? If then ye have to judge things per- 4
taining to this life, do ye set them to judge who are of no
account in the church? I say *this* to move you to shame. 5
Is it so, that there cannot be *found* among you one wise
man, who shall be able to decide between his brethren,
but brother goeth to law with brother, and that before 6
unbelievers? Nay, already it is altogether a defect in you, 7
that ye have lawsuits one with another. Why not rather
take wrong? why not rather be defrauded? Nay, but ye 8
yourselves do wrong, and defraud, and that *your* brethren.

---

alternative is more exact, '[unworthy] of the smallest tribunals;' the 'smallest tribunals' signifying tribunals constituted to try the smallest matters.

3. That the saints shall judge **angels** is not stated in so many words elsewhere, but in iv. 9 the 'world' includes both men and angels. Angels, whether imperfect or positively evil, the 'world's rulers' with whom the saints now wrestle (Eph. vi. 12), the world's 'princes' who withstand God's will (Dan. x. 13, 20), the responsible 'watchers' (*Book of Enoch*) of the churches (Rev. ii and iii) who had to suffer God's rebuke (see note on ii. 6), were not separated in idea from the provinces they ruled or watched, and, along with the men of their charge, would appear at Christ's bar. With Christ, in his judicial functions, the saints (as one with him) were to be united (Matt. xix. 28). The words in Heb. i. 13, 14, ii. 5 ff., also suggest the belief that even angels, those 'ministering spirits,' were, in some sense, to be subject to the Son of Man and those who became sons through him.

4. Again the marginal renderings seem preferable: 'If then ye have tribunals pertaining to this life, set them to judge,' &c. See argument, p. 169. Paul ironically thrusts at the litigiousness in the church, and at the contemptuousness of the superior persons among its members towards their weaker brethren (viii. 1, 7).

7. a defect: in your spirituality; or a 'defeat' in your Christian conflict. Worse than going to law before the heathen is the fact that you have occasions for going to law at all. **Already,** that is, without going any further, the mere existence of disputes culminating in lawsuits is itself a defeat, a defect, a dead loss to you. If there is a reference in the original to a non-suit, it will mean a practical non-suit **already,** before the case comes on; but of course, a non-suit spiritually.

8. ye yourselves: you who, whether plaintiffs or defendants,

9 Or know ye not that the unrighteous shall not inherit the
kingdom of God? Be not deceived: neither fornicators,
nor idolaters, nor adulterers, nor effeminate, nor abusers
10 of themselves with men, nor thieves, nor covetous, nor
drunkards, nor revilers, nor extortioners, shall inherit the
11 kingdom of God. And such were some of you: but ye
were washed, but ye were sanctified, but ye were justified
in the name of the Lord Jesus Christ, and in the Spirit
of our God.

12 All things are lawful for me; but not all things are

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accusers or accused, are grasping at what you have no right to possess. **Ye** do this, Christians though you profess to be; so far from enduring wrong, you inflict it.

11. such: in original, neuter; 'these things,' these scandalous things.

were washed. In the Greek the verb is not passive. Perhaps the reference is to the submission of themselves to baptism; the same word in the same voice (the middle) is used in connexion with the baptism of Paul (Acts xxii. 16): 'have thyself baptized and wash away thy sins.' But Paul, speaking as he does to adult Christians, never severs baptism from faith: it is often, therefore, his figure for faith. So here the expression is equivalent to 'ye believed, receiving the sign of it, the sign also of purification.'

ye were sanctified. Clearly the initial stage, 'ye were set apart from sin to God.'

ye were justified. Again the initial stage. Not 'made actually righteous' (a meaning the word never has), but 'deemed righteous,' 'freed from guilt,' 'delivered from the burden of sins.'

in the name, &c.: in virtue of becoming one with Christ in all that he is to you. (For 'name' see note on i. 2.)

in the Spirit, &c.: in virtue of your spirit becoming united with the Spirit of God, and henceforward becoming assimilated by it.

vi. 12–20. THEME. *Christian freedom in things indifferent is not freedom for unchastity.*

ARGUMENT. Be assured that it is as I say: unchaste men and the like shall not inherit the kingdom (verses 9, 10). It is true that I have said, as some of you quote me, 'all things are lawful for me.' Of course, I meant all things not immoral; and I hold to what I said and meant. But even of things not immoral not all are profitable. And, though all things are lawful for me, none expedient. All things are lawful for me; but I will not be brought under the power of any. Meats for the belly, 13 and the belly for meats: but God shall bring to nought

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such shall give the law to me. Foods (which are among things morally indifferent) are related not to the man's permanent self, but to the belly, and the belly to foods; and God shall bring to nought both it and them. [For the man's permanent self it is sometimes best to abstain, lest he injure another man's conscience, or lest the food rule him.] [But unchastity is not, like food, morally indifferent: it is not lawful for me.] The body [which, in one form or another, is part of man's permanent self] is related not to unchastity, but to the Lord Jesus, and the Lord Jesus to the body: God, who raised up the Lord Jesus, will raise up us also (in bodies) by His power. You are not ignorant, I know, that your bodies are members of a body whose ruling spirit is Christ: shall I then take away Christ's members and make them the members of a harlot? Shame on the thought! Or to put it more clearly. You are not ignorant that he who is cemented in union with a harlot is one body with her; for, so far, there is the same fleshly oneness that the Scripture speaks of in regard to marriage. But he that is cemented in union with the Lord Jesus is one spirit with him. Let your habit be to flee from unchastity. There is no sin which a man can commit in which he so compromises his body, so sins against his own body, as unchastity. Or to put it in yet another way. No man's body is his own. You are not ignorant that your body is the shrine of the indwelling Holy Spirit, which you have from God. And, altogether, you are not your own property: you were bought at a high price, when Christ suffered: I pray you, glorify the God who bought you in your body [as well as in your spirit].

12. All things are lawful for me. Probably a saying of Paul's dragged out of its limiting context by the exaggerators of Christian liberty, but not mentioned in the church letter, to which he first refers in vii. 1. Paul adheres to his phrase, but draws a distinction, though more by implication than expressly; while he also makes two reservations even in the region of the lawful.

lawful . . . brought under the power of. The words used are closely related, the second being derived from the participle of the first.

13. Meats, it is here implied, had been the subject of the apostle's affirmation, and he had referred, probably, both to Jewish scruples and to the tenderness of the Christianized heathen conscience still under the spell of old associations with idol worship. Such ritual asceticism as was emerging in the

both it and them. But the body is not for fornication,
14 but for the Lord; and the Lord for the body: and God
both raised the Lord, and will raise up us through his
15 power. Know ye not that your bodies are members of
Christ? shall I then take away the members of Christ,
16 and make them members of a harlot? God forbid. Or
know ye not that he that is joined to a harlot is one
body? for, The twain, saith he, shall become one flesh.
17, 18 But he that is joined unto the Lord is one spirit. Flee
fornication. Every sin that a man doeth is without the

Corinthian church may be here referred to generally; but probably Paul was thinking particularly of the scrupulosity in avoiding meat that had been, or might have been, offered to an idol.

the body. Paul is looking at the **body** (not the 'flesh') as a continuity in this life and the next, and as an essential part of the man (see 'us' in verse 14). See xv. The body will thus live on, though the sensual side, the desires and satisfactions of the various appetites, will be done away. Of these Paul sometimes uses the belly as a type (Phil. iii. 19). The body is related to the Lord Jesus, the present body to the body of his humiliation, the future to the body of his glory (Phil. iii. 21): it must not be alienated from him.

14. power. The resurrection is regarded as a special manifestation of God's power (Rom. i. 4).

15. members of Christ. Not here (as later in the Ephesians) members of his body the church, but of Christ as occupying the body: 'It is not I that live, but Christ that liveth in me' (Gal. ii. 20). The harlot, the antithesis to Christ, cannot be pictured as the head of a body of members; and this fact guides us to our interpretation of the first clause.

take away: take away from their owner.

16. A confirming argument, making the case clearer.

saith he, *or* 'saith it' (Scripture). A quotation (partly from the LXX, **the twain**) found at Gen. ii. 24, as to Adam and Eve. Paul does not thereby class marriage, God's ordinance, with unchastity (see vii. 1, 2), but merely points out the similarity of the lower relation.

17. joined unto the Lord. The Greek verb is spiritually as well as literally used; as, for example, when Israel is spoken of as 'cleaving' to God (Deut. x. 20).

18. The summing up. **Flee** is in the present imperfect

body; but he that committeth fornication sinneth against
his own body. Or know ye not that your body is a temple 19
of the Holy Ghost which is in you, which ye have
from God? and ye are not your own; for ye were bought 20
with a price: glorify God therefore in your body.

Now concerning the things whereof ye wrote: It is 7

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tense, implying habitual practice. In this case there is probably a point in the word itself: to flee is better than to resist.

without (i. e. 'outside') **the body.** Paul need not be accused of forgetting the sins of gluttony and drunkenness; for it would be false to say that these sins are in the same category as unchastity, i. e. wholly within the body and by means of it, and so, as it were suicidally, against it.

19. Or to put the sin in another light, and more strongly. 'I have said, "his own body." But it is, after all, not his own. It is the shrine of the Holy Spirit. Your body is his; and God sent him, for he is God's. There must be no pollution on your part, even as there is no proprietorship.' Christ takes up his residence in the body in the form of the Spirit (see verses 15, 17, compared with this verse).

20. bought: from your old bondage to sin.

with (*lit.* 'at') **a price.** The cost to God when He suffered in His beloved Son.

therefore: rather an exhortation than an inference. 'Now glorify God (whose you have *wholly* become by purchase) in your body (*one part of you*).'

Questions of Morals raised by the Corinthian Church. vii–x.

(*a*) MARRIAGE AND DIVORCE (vii). (See INTRODUCTION, pp. 30 ff.)

vii. 1–7. THEME. *Celibacy has its place, and so has marriage, according to each man's 'gift.'*

ARGUMENT. But now as to the points you put before me in your letter. First, the question of marriage or celibacy. It is an excellent thing (as you, or some of you, say) for a man not to be carnally joined in marriage. Yet this general and ideal maxim has its particular and practical limitations. Unchastity is rife at Corinth: marriage is the proper remedy, each man having his own wife and each woman her own husband. But the marriage must be a complete marriage, and in accordance with due consideration for the rights of each. Do not try the two things together, marriage and celibacy. Husband and wife must not keep aloof from one another (as some of you seem to be doing) unless it be by consent and for a fixed time, that you may devote

good for a man not to touch a woman. But, because of
2 fornications, let each man have his own wife, and let each
woman have her own husband. Let the husband render
3 unto the wife her due: and likewise also the wife unto
the husband. The wife hath not power over her own
4 body, but the husband: and likewise also the husband

yourselves without distraction to prayer: for the suspension of the natural relations may lead one or both into temptation elsewhere. What I say, however, about celibacy, marriage and marriage relations, I do not say by way of injunction, but by way of allowance: each must take that permitted course which is adapted to himself. Yet I would that all men had the gift of self-control that I have myself, so as not to need marriage at all. But natures differ: God's gifts of grace vary: one man has one gift and another another, and each must act accordingly.

1. The transition from questions of purity to that of marriage is natural and immediate.

good for a man. The selection of the concluding phrase, 'not to touch a woman,' suggests that this passage refers to the idea that marriage was a pollution, and is not a defence of celibacy as something quite permissible and honourable[1]. In the latter case Paul would more naturally have said, 'It is quite honourable not to be married.' 'Good,' then, means (as comes out in verses 5, 32-36 and 40) that celibacy has its spiritual advantages, since some of the duties of marriage are apt to interfere with undistracted prayer and undivided service.

2. But such advantages may be entirely counterbalanced. Humanity has desires that make marriage, broadly speaking, natural and necessary. Asceticism is mad to ignore facts: an ardent spirituality may incur far greater risks than it avoids. Paul does not here exhaust the defence of marriage: he selects that particular point which Corinthian Christians would recognize as a strong one.

fornications: as the definite article implies, well known to you and me as characteristic of Corinth. Of course the rule Paul gives is general, not universal, as will be more clearly seen further on.

3. The Greek word for 'man' in verse 1 is comprehensive: Paul did not mean 'husband.' In this verse he makes his meaning quite clear. Marriage must be a union in every sense. The **due** would include that due consideration which saves from temptation.

4. There is in marriage no separate ownership of the person in the matter Paul is discussing.

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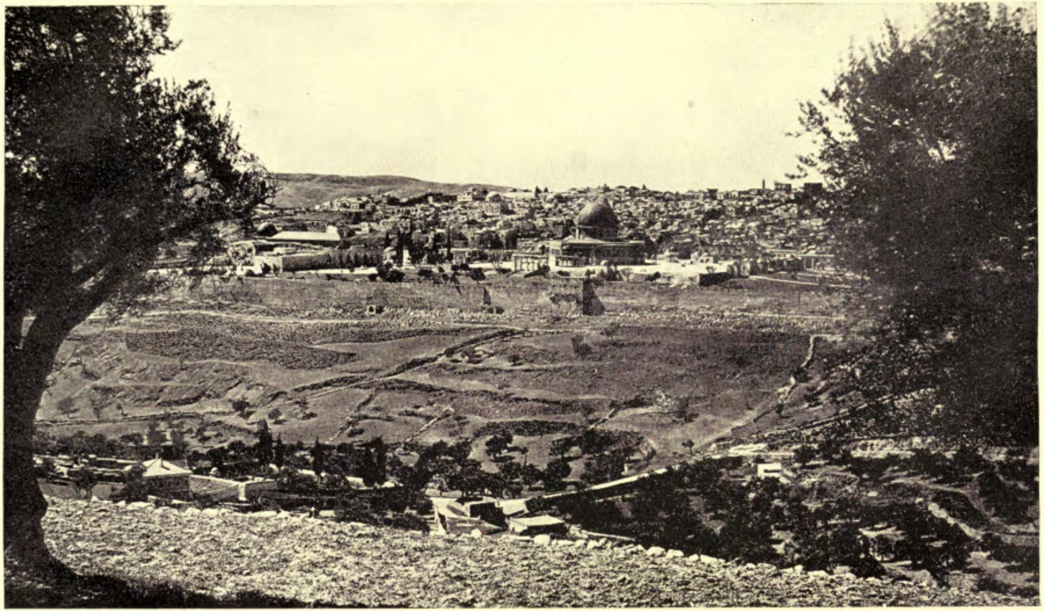
[1] See note on Professor Ramsay's view, p. 31.



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JERUSALEM

hath not power over his own body, but the wife. Defraud 5
ye not one the other, except it be by consent for a season,
that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your
incontinency. But this I say by way of permission, not 6
of commandment. Yet I would that all men were even 7
as I myself. Howbeit each man hath his own gift from
God, one after this manner, and another after that.
But I say to the unmarried and to widows, It is good 8

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5. defraud: that is, of conjugal rights.

by consent for a season. In such a case there should be a mutual relinquishment, the risk to one or the other being thus diminished. The risk is further diminished by the fact of the temporariness of the relinquishment.

give yourselves unto prayer. Probably some special, continuous supplication calling for the absence of such distractions. ('Prayer' has the definite article here as in Acts ii. 42.)

incontinency. Incapacity for prolonged self-restraint.

6. this. Possibly refers to all the previous verses of vii. In that case, Paul disclaims any idea of fixed injunction, and points how all the states he has described are permissible, under fitting conditions. Or it may refer to the particular matter just mentioned—the suspension of marriage relations for a time.

7. even as I myself. He does not mean unmarried, but possessed of such self-control as not to need marriage. Then questions of devotion and service could be decided on their own merits without coming into conflict with other duties and considerations. But, he adds, this self-control is a gift to me from God. Others may not have this gift, even as I may not have their gifts.

vii. 8–24. Paul's own preference for the unmarried state is not to be taken as prompting the married to separate. He now gives advice (or, in verse 10, injunction) in the different cases: (1) the unmarried or widowed Christians; (2) the married, when both husband and wife are Christians, and when there is thought of separation, apparently on spiritual grounds; (3) the rest, when the marriages are mixed, husband or wife being heathen. The general basis of the advice is, 'Abide as you are,' or 'as you were when you became Christian'; and (4) this general advice is applied to other cases, circumcision and uncircumcision, slavery and freedom, being taken as pertinent examples.

8. To the case of the unmarried and widowed Christians Paul

9 for them if they abide even as I. But if they have not
continency, let them marry: for it is better to marry than
10 to burn. But unto the married I give charge, *yea* not I,
but the Lord, That the wife depart not from her husband
11 (but and if she depart, let her remain unmarried, or else
be reconciled to her husband); and that the husband
12 leave not his wife. But to the rest say I, not the Lord:

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applies what he has said in verse 7: 'Each has his special gift; but to these I say, let them remain unmarried if they safely can.'

unmarried. The Greek word is applicable to bachelors and spinsters, to widowers and widows. But it seems to be confined here to men: for (1) widows are specified and (2) maidens are not spoken of till verse 25. Maidens had little choice in the matter. Widows, under Athenian law, were equally under guardianship; but possibly in a mixed community like Corinth they had more right to dispose of themselves, and this led Paul to mention them separately. Under Roman law, women *sui iuris* could marry whom they liked.

good. The same Greek word as in verse 1: 'It has its spiritual advantages.'

even as I. Better, 'as I also abide'; i. e. without marriage or remarriage. This leaves room for Paul having been a widower, as some contend he was.

9. to marry than to burn. The tenses imply 'marry once for all than go on burning.' Paul would spare them the temptation of continual and unfulfilled desire for marriage.

10. the married. Christians already in wedlock.

give charge. A stronger word than 'say,' because he can quote the ordinance of Jesus himself, Matt. v. 32 and elsewhere. (Of course, as between Christians, Paul would not regard our Lord's exception as operative.)

the wife depart not. (The Greek word means full divorce.) Why does Paul take the wife's case first? Perhaps the movement for separation proceeded, at Corinth, more from the women than from the men. Separation meant larger freedom for the women; and perhaps the ascetic feeling had more hold upon the women than upon the men.

11. but and if she depart. Paul faces facts, and does his best with them. Clearly he does not expect Christ's command to be a rigid rule regardless of circumstances. He falls back upon the limitation implied in Luke xvi. 18: 'At any rate, let her not marry another man.'

leave not: i. e. either send away, or let go. Different Greek

If any brother hath an unbelieving wife, and she is con-
tent to dwell with him, let him not leave her. And the 13
woman which hath an unbelieving husband, and he is
content to dwell with her, let her not leave her husband.
For the unbelieving husband is sanctified in the wife, and 14
the unbelieving wife is sanctified in the brother: else
were your children unclean; but now are they holy. Yet 15

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words are used in the text for 'depart' and 'leave not,' but it is unsafe (see verses 12, 13) to formulate real distinctions in meaning. Both imply divorce. Paul does not formally apply the limitation, 'do not marry another,' to the case of the husband. Perhaps no such case at Corinth was within his knowledge.

12. the rest. Christian husbands with heathen wives, Christian wives with heathen husbands.

not the Lord. Christ had not dealt with the question of mixed marriages: they had not come under his cognizance.

12, 13. is content. The Greek verb in each verse takes for granted the contemporary consent (verse 12) of the believing husband, and (verse 13) of the believing wife. The movement towards separation, he implies, must not, and naturally will not, come from the side of the Christian partner.

14. sanctified. Not, of course, made actually and personally a saint, but, in a sense, set apart from sin to God by virtue of closest association with a saint. The heathen wife, the heathen husband, were not in the outer darkness of heathendom, but within a circle of light radiating forth from the Christian consort. Husband and wife were not therefore in spheres so different that separation was the natural issue. So far was the solidarity of husband and wife a Christian solidarity, if one or other was Christian.

now are they holy: rather, 'as it is, they are holy.' The Christian solidarity of husband and wife is argued from the acknowledged position of the children. Without comment Paul asserts that the children with one parent a Christian are within the Christian pale. The children are the embodiment and proof of the union of the parents: their Christian position is a sign and token that even in the Christian sphere the parents cannot be entirely sundered.

If we ask how this 'holiness' works out, the explanation must come from the influence that lies in a close association which is also loving.

This passage neither proves nor disproves that infants were baptized. The practical belief of the time in the solidarity of the

if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such *cases*: but God
16 hath called us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest

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family under its head helps us to understand the baptism of households when the father accepted the gospel; and to this extent there is presumption that there was baptism of children, and even of infants. Paul's words here strengthen that presumption. It is easy to see, likewise, that they would have confirmed, if they did not originate, the practice.

But some aver that, if children had been baptized, Paul's argument would have been spoiled, because a definite act would then have made them 'holy'; and to this definite act the heathen consort would not have submitted. But baptism did not make holy; the holiness was in the subjects already, and, with grown-up people, gave a title to baptism (Acts x. 47). And it was the holiness (in this case the *external* holiness) of the children that Paul needed for his argument against the separableness of the parents.

Care must be taken not to go beyond what is written. Paul does not encourage mixed marriages: he declares against them (2 Cor. vi. 14). He only says here that, if the heathen consort is willing to remain, such marriages should not be annulled.

15. The Christian consort must not force himself or herself upon the unwilling heathen consort.

departeth, 'is for separation.'

under bondage. By becoming a Christian the husband or wife has not been enslaved: the Christian consort has not been tied hand and foot to the letter of the rule against divorce so as to feel conscience-stricken if divorce takes place in this way.

but . . . in peace. Either, 'not in an atmosphere of bondage, *but in an atmosphere of peace* hath God called us as Christians: therefore you are not bound to insist on the maintenance of a union which means perpetual disturbance.'

Or, *moreover in peace*: 'besides being *free* to let the heathen consort go, there are considerations of domestic peace in the constant breach of which the Christian life is imperilled.'

16. The certainty of disturbance with an unwilling consort must not be set aside for the sake of the problematical chance of converting that consort.

It is possible, however, to translate the Greek, 'How knowest thou . . . whether thou wilt *not* save . . . ?' (2 Kings (LXX) xii. 22).

Accordingly, though the above interpretation of verses 15, 16 appears to be most consistent with the continuity of these verses considered on their own merits, the latter rendering of verse 16

thou, O husband, whether thou shalt save thy wife? Only, 17
as the Lord hath distributed to each man, as God hath
called each, so let him walk. And so ordain I in all the
churches. Was any man called being circumcised? let 18
him not become uncircumcised. Hath any been called

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gives a foothold to those who allege that, as there seems to have been at Corinth more tendency to divorce than to conscientious scruple against it, there is little room for supposing that Paul was arguing against such a scruple. These interpreters, therefore, make the two first clauses of verse 15 a parenthetical limitation, and make the last clause an exhortation to the Christian consort to live peaceably with the heathen consort if the latter be willing to remain. The possibility expounded in verse 16 is then added as a fresh inducement. The weak point of this interpretation is the dislocation of verse 15, the 'peace' being connected not with its own verse, but with verses 12, 13, and being compromised not by the enforced living together, but by the living apart.

After all, Paul does argue against the scruple in the first part of verse 15; and it becomes, therefore, simply a question of degree, how much or how little he is to be permitted to say against it.

17. This is the only rule that can be made, and it can be but a general one. Christ's assignment of work and lot in the Church, corresponding to the position in life in which God has called the man, constitutes a general requirement to fulfil duty in that position. This, Paul adds, is the rule he lays down in all the churches. His idea of Christianity was the leavening, not the disruption, of social relations. He does not, however, intend arbitrarily to fix a man for life in the external conditions in which he was at his conversion. But he means that the man must not arbitrarily change them from the idea that spirituality gave him freedom for revolution, or that external conditions were not within the scope of God's will for him. Paul is speaking, of course, of conditions that are not in themselves sinful.

18. Paul takes as his first illustration the great religious distinction, Jew and Gentile.

Was a man called as a Jew? As a Jew let him serve Christ. (The 'calling' in all these verses stands for the effectual calling, the conversion.)

let him not become uncircumcised. The literal basis of the figure was that renegade Jews had sometimes sought to efface the marks of circumcision, desiring, in some cases, as Josephus tells us, to appear in the gymnasium without being seen to be Jews. But, as circumcision involved (Gal. v. 3) the keeping

19 in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the
20 keeping of the commandments of God. Let each man
21 abide in that calling wherein he was called. Wast thou called being a bondservant? care not for it: but if thou

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of the law, it is probable that Paul meant, 'remain (for yourself) a law-abiding Jew,' 'use the means of grace to which you have been accustomed: they will suit you best.' This general rule, however, had its proper limitations: it was not to separate him from other Christians, or lay them under an obligation to be like him (Gal. ii. 11 ff.).

let him not be circumcised. Let him not be narrower than God, who called him as a Gentile: let him not take burdens upon himself which God had not imposed as conditions of salvation. Such burdens will also be strange and irksome.

19. Whether you are a Jew or not is not the point: the point is whether you are obedient to God; that alone has real significance.

20. calling. Not secular vocation, but the atmosphere of surrounding conditions in which God had called the man.

21. Paul's second illustration is the great social distinction—bond and free. The converted slave, conscious of the equality of all men in Christ, naturally longed to throw off his bondage. Any such attempt on the part of Christian slaves to emancipate themselves, and any support or sympathy which Christianity might have afforded to such an attempt, would, in the conditions of the time, have brought down the imperial power upon all Christians, whether bond or free, and would have involved the Christian Church in all the horrors of a servile war. This result Paul may have foreseen and desired to avoid; but it would be an anachronism to expect the mind of Paul to have worked out, as a logical issue of Christian equality, the inconsistency of slavery with Christian brotherhood. He sought to bring the sense of Christian brotherhood to bear upon the treatment and the estimate of the slave, but the slave was left to be a slave still. He sent back Onesimus to Philemon to be regarded 'no longer simply as a slave, but as more than a slave, a brother beloved' (Philem. 16).

but if thou canst become free, use it rather. This translation is not only more natural but grammatically more correct than the alternative: 'Nay, even if thou canst become free, use (slavery) rather.' (1) It is more natural. If Paul regarded marriage as undesirable in those days because it restricted Christian service, much more must he have so regarded slavery. (2) It is grammatically more correct. In the absence of an expressed object for

canst become free, use *it* rather. For he that was called 22
in the Lord, being a bondservant, is the Lord's freedman:
likewise he that was called, being free, is Christ's bondservant.
Ye were bought with a price; become not 23
bondservants of men. Brethren, let each man, wherein 24
he was called, therein abide with God.

Now concerning virgins I have no commandment of 25

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the verb **use**, we should take the nearest idea, that of 'becoming free.' Moreover the verb 'use' is in the aorist tense, implying the taking of an 'opportunity,' not the continuing to use an old state of things. Lastly, the verb 'use' suits a good thing better than one which is obviously, and in the view of Paul, something not to be enjoyed but endured. These considerations lead us to regard the latter part of verse 21 as a limiting parenthesis.

22. This looks back to the exhortation: 'Never mind (if you *are* a slave).' Christ bought for the slave freedom, freedom from sin; but, as Lightfoot says, 'a service is still due from the *libertus* (the freedman) to the *patronus* (the protector).' Christ bought also the freeman from his master, sin: he is, therefore, the Lord's slave. 'Being made free from sin, ye became bondservants of righteousness' (Rom. vi. 18). 'Whose service is perfect freedom.'

23. Application of vi. 20 to the new context. 'Christ ransomed you to be his free bondservants. Fall not back into bondage to men.' The last clause may have some hidden reference; but it appears to mean (as addressed to all), 'Let none of the merely human influences in your city or in your church bring you into moral slavery ('the only slavery unworthy of you,' Weiss), and so interfere with the service due to your only master, Christ.'

24. Final repetition of the general rule, with the addition of the affectionate introduction **Brethren,** and the solemn termination 'in the presence of God,' which means, not in the presence of men, so that any desire to please them shall divert you from the true service.

vii. 25-40. THEME. *As to virgins, widows and Christians generally. The circumstances of the time discourage change of earthly condition, and the unmarried state leaves greater freedom for Christian service.*

ARGUMENT. On the question whether maidens shall be given in marriage or not, I have no word of Christ, but I give the best judgement in my power as one whose judgement Christ has mercifully made worthy of trust. In the present distressful time

the Lord: but I give my judgement, as one that hath
26 obtained mercy of the Lord to be faithful. I think there-
fore that this is good by reason of the present distress,
27 *namely*, that it is good for a man to be as he is. Art thou
bound unto a wife? seek not to be loosed. Art thou
28 loosed from a wife? seek not a wife. But and if thou
marry, thou hast not sinned; and if a virgin marry, she hath
not sinned. Yet such shall have tribulation in the flesh:

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it has its spiritual advantages, both for married and unmarried, to abide without change of state. Marriage is no sin, but it will bring trouble. The time, too, before Christ comes is short, leading us to sit loose to all earthly interests and relationships; for they pass away. But what I am aiming at is not to coerce you into my view, but to save you, if I can, from what must inevitably distract you in Christian service; and marriage imposes mutual duties and considerations which must be distracting. Fathers should be guided by a sense of fairness to their unmarried daughters: to give them in marriage is not wrong: to keep them single is better. Lastly, as to widows: they are free to marry again, keeping, of course, in mind all the while their allegiance to Christ. But the widow will be happier if she abide as she is: that is my judgement; and I think that I give the mind of the Spirit in what I say.

25. commandment: expressly given, in whatever way.

judgement: perhaps rather 'opinion'; the expression 'I think,' verse 26, suggests the weaker word.

faithful: trustworthy in his view of Christian duty.

26. I think . . . that this is good. The Greek word for '**is**' means, 'is as a starting-point': Paul states the general principle on which he bases the discussion: 'change of state unadvisable.'

present distress. The persecution leading up to the 'great distress' (Luke xxi. 23) ushering in the Second Advent. Paul had some experience of it at Ephesus. The emphasis of the Greek word for 'distress' is on outward privation.

that it is good. A new construction, defining what it is that is 'good.' The Greek for 'man' is the comprehensive word—anybody, man or woman—though the next verse proceeds to deal, in form, with the man only.

27. loosed means simply, by antithesis, 'art thou *not*-bound?' As we say 'unencumbered,' without thinking of any process by which the state was attained.

28. in the flesh. In their human relations and bodily circumstances.

and I would spare you. But this I say, brethren, the 29
time is shortened, that henceforth both those that have
wives may be as though they had none; and those that 30
weep, as though they wept not; and those that rejoice,
as though they rejoiced not; and those that buy, as
though they possessed not; and those that use the world, 31
as not abusing it: for the fashion of this world passeth
away. But I would have you to be free from cares. He 32
that is unmarried is careful for the things of the Lord,

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29. But this I say. A fresh point, giving pertinence to his advice against change of state.

shortened. See Christ's promise, Matt. xxiv. 22, 'For the elect's sake those days shall be shortened' (the Greek words, however, are not the same).

that . . . those . . . may be. Rather, 'leading . . . those . . . to be.' We cannot say that this was the 'aim' of God in shortening the time; but we can say that the shortening of the time 'gave reason for' sitting loose to worldly interests and relationships. (This is another instance of the 'conceived result' as contrasted with 'direct design' or 'actual result.')

as though they had none. A true sense of proportion could not regard in the same light permanent possessions and emotions and those which would very soon pass away; and the same sense of proportion would dissuade from making changes and adding to relationships which would last so short a time, and bring distress and distraction while they lasted. The apostle illustrates the right attitude towards married life by further instances of true spiritual detachment.

30. possessed not. The Greek verb implies 'absolute ownership.'

31. abusing it: rather, 'having the full use of it,' 'using it to the utmost,' as though their full enjoyment lay therein.

fashion . . . passeth away. The outward show of human life is passing away as the coming of the Lord draws nigh. The treasure must be 'in heaven'; and in what we are, not in what we have.

32. 'But I want you to be free from the distracting causes for such a contradictory situation.' And then he returns to his leading theme, the spiritual advantages of the unmarried over the married state at that time.

is careful for the things of the Lord. He uses paradoxically the same word for 'careful' that he has just deprecated. As Edwards says: 'Care has two sides. The one is devotedness,

33 how he may please the Lord: but he that is married is
careful for the things of the world, how he may please his
34 wife. And there is a difference also between the wife and
the virgin. She that is unmarried is careful for the things
of the Lord, that she may be holy both in body and in
spirit: but she that is married is careful for the things of
35 the world, how she may please her husband. And this I
say for your own profit; not that I may cast a snare upon

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the other is distraction. He who cares for the things of Christ concentrates his thoughts on one purpose; he (i. e. the Christian) who cares for the things of the world is distracted between the world and Christ.'

33. Paul need not be speaking altogether of illegitimate caring. In spite of the broad principle enunciated in verses 29-31, Paul was quite aware that a Christian could not be, as it were, both married and unmarried. A married Christian could not devote himself as unreservedly to some kinds of Christian service as if he had no one dependent upon him. A certain consideration was due to the wife; and the husband was bound sometimes to serve Christ on what might seem to him at the time the lower rather than the higher plane. But Paul was also quite aware that a man could be braver by himself than when he saw the trouble his bravery would bring upon wife and children.

34. And there is a difference. Perhaps, accepting the reading preferred by Westcott and Hort, and by Weiss, we should attach this to verse 33, and render as in the margin, with the 'many ancient authorities': 'and is divided. So also the woman that is unmarried and the virgin is careful,' &c. In that case, 'is divided' would mean, 'is distracted between the one call and the other.' The same Greek word occurs in the phrase, 'a kingdom divided against itself,' Matt. xii. 25.

that she may be holy both in body and in spirit: may be wholly consecrated to the Lord. See note on vi. 20. There is here no reflection on marriage, as if the union were unholy (see verse 28).

35. The apostle again disclaims all rigidity and compulsion in his ruling. The Greek word rendered in A. V. and R. V. **snare** is a 'halter' and not a 'trap.' 'I wish to profit you spiritually, to further "your own" true interest, not to constrain you,' or perhaps (as Alford thought) 'entangle and encumber you with difficult precepts.' Paul's fundamental object was to extend rather than curtail Christian liberty, the liberty to obey.

you, but for that which is seemly, and that ye may attend upon the Lord without distraction. But if any man 36
thinketh that he behaveth himself unseemly toward his virgin *daughter*, if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry. But he that standeth stedfast in 37
his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own

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seemly is best explained by its attendant adjective 'assiduously waiting upon' (*lit.* 'sitting near'). 'The Christian comeliness of a maiden was her devotion to the Lord.'

without distraction. In the story of Martha and Mary (Luke x. 38-42) Greek words occur for 'distraction,' 'caring,' and 'sitting near,' which are similar to those here used.

36. any man: father or representative of the father (hence 'daughter' is better omitted). The will of father or of guardian was law in this matter. Perhaps the Corinthians had put some such case to Paul.

behaveth . . . unseemly: an expression suggested, no doubt, by the 'seemly' of the last verse. Such unseemliness would be opposed to what Paul desires. The father or guardian may feel that, if he refuse consent to the marriage, he is exposing the maiden's suitor to temptation and the maiden herself to disgrace.

past the flower of her age. That is, beyond, in the sense of having attained, the culminating point of development. This suggests the greatness of the risk rather than the mere idea that the maiden was passing her prime. This interpretation is supported by the next phrase.

if need so requireth: if the maiden's nature calls for marriage as the wiser course.

what he will. That case only is here considered in which the father or guardian desires the marriage.

37. standeth stedfast: having no apprehension or misgiving of the kind just mentioned.

having no necessity: his hand not morally forced by the maiden's nature or by other circumstances. This corresponds to the former clause, **if need so requireth.**

his own will: based on his view that single life is best for the maiden.

hath determined: hath judged, after, so to say, trying the case in his heart.

38 heart, to keep his own virgin *daughter*, shall do well. So
then both he that giveth his own virgin *daughter* in marriage doeth well; and he that giveth her not in marriage
39 shall do better. A wife is bound for so long time as her
husband liveth; but if the husband be dead, she is free
40 to be married to whom she will; only in the Lord. But
she is happier if she abide as she is, after my judgement:
and I think that I also have the Spirit of God.

to keep: not simply at home unmarried, but guarded in the state of singleness as the best.

shall do well: more positive than the **sinneth not** of verse 36. It is not merely allowable: it is commendable.

38. The apostle now goes so far as to say that both courses are, in their several situations, commendable, but the one is more so than the other if it can be pursued. He is thinking again of the circumstances of the time.

39. A concluding word on the remarriage of widows. Apparently an ascetic section regarded such remarriage as reprehensible. Paul asserts the widow's freedom, with the reservation that she must bear in mind her Christian position and obligations.

only in the Lord. This does not directly mean that the husband must be **in the Lord:** only that the widow's action must be consistent with her Christianity.

40. happier. The Greek equivalent is the higher word for 'happy[1]': so, 'more inwardly blessed,' as free from those conditions which, in their legitimate claim for consideration, might stand in the way of Christian service, especially in those times of strain and stress.

judgement: that is, of course, 'opinion.' It is not a formal decision. The apostle does not at any time claim for this 'opinion[2]' a binding authority, but presses it as worthy of attention (cf. verse 25, 2 Cor. viii. 10; Philem. 14). See the next clause.

think: my view is. The word implies not hesitation and uncertainty, but conviction as the result of thought and inference.

I also. As well as other Christians (vi. 19), and, among these, the Corinthian Christians who advanced the teaching of the Spirit in support of other views.

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[1] See articles by the present writer in *Expositor*, 1st series, vol. ix and x, 'A Word-Study in the New Testament.'

[2] *γνώμη*.

Now concerning things sacrificed to idols: We know 8

(*b*) MEATS OFFERED TO IDOLS (viii – xi. 1).

viii. 1-13. THEME. *On the question of eating meat offered to idols; knowledge must be guided by brotherly love.*

ARGUMENT. In regard to what you ask about eating what has been offered in sacrifice to idols, all Christians presumably, as you say, have knowledge, that is, intelligent acquaintance with the facts. But knowledge does not settle the question. Knowledge alone, demanding recognition, breeds conceit; whereas Christian brotherly love brings spiritual growth. If any man think that he has come to full knowledge of anything, he knows not yet as he ought to know; but if any man love God, he is recognized by God; he has the highest and safest recognition, not that of men admiring and spoiling him. On the question, then, of eating what has been offered to idols, we know (as you say) instinctively as Christians that in the wide world made by God there is no idol as idolaters conceive it to be, and there is no true God but one. For though (as you say in your letter) there are beings with the name of gods, whether above the earth or on the earth (as in fact there are, gods many and lords many), yet to us Christians there is but one God, the Father, from whom is all creation (including these so-called gods) and from whom are we Christians (the new creation) designed for his service; and but one Lord, Jesus Christ, through whom is all creation, and through whom are we Christians (the new creation). Yet all Christians possess not this knowledge, fully ascertained and made their own; but some, haunted to this day by the feeling that the idol is real, eat the meat with the uneasy sense that it has been an idol sacrifice, and their conscience being weak (that is, easily disturbed by trivial and vain scruples) is defiled. But what we eat will not affect God's judgement when we appear before Him: if we do not eat, we are not thereby short of what He will require: if we do eat, we are not thereby abundantly provided. But what you have to see to is, that this full right of yours to eat become not an occasion of stumbling to your over-scrupulous brethren. For if one of them see you who possess recognized knowledge sitting at table in an idol temple, will not his conscience, weak as it is with scruples, be built up into ruinous strength so that, in spite of scruples, he shall eat what has been offered to idols? For, in such case, ruined through your knowledge is he that is weak—your brother, remember, to save whom Christ died. In thus sinning against your brethren, in thus smiting their conscience in its weakness, you sin against Christ. Therefore, speaking for myself, if I find in any particular case that what I am eating leads my brother to violate his conscience, and so to stumble, I will eat no flesh for evermore, that I make not this my brother so to stumble.

that we all have knowledge. Knowledge puffeth up, but
2 love edifieth. If any man thinketh that he knoweth any-
3 thing, he knoweth not yet as he ought to know; but if
4 any man loveth God, the same is known of him. Con-
cerning therefore the eating of things sacrificed to idols,
we know that no idol is *anything* in the world, and that
5 there is no God but one. For though there be that are
called gods, whether in heaven or on earth; as there are
6 gods many, and lords many; yet to us there is one God,

1. **We know that we all have knowledge.** Possibly **we all have knowledge** is a quotation from the church letter.

Knowledge puffeth up: that is, knowledge unregulated by love.

2. **thinketh that he knoweth.** The perfect tense of **knoweth** implies completed knowledge.

3. The apostle takes the love into the highest region; and then, instead of adding 'knoweth God'—as he could have done, love of the Highest being the avenue to the highest knowledge—he prefers **is known of him,** because this, the highest kind of recognition, brings complete satisfaction without conceit, which is love of self.

4. **we know that no idol is** anything: *lit.* perhaps, 'that there is no idol'; that is, no such being as an idol according to the idolater's idea, an effective representative of an unseen deity. Possibly this also is a quotation from the letter, a quotation including the last clause of the verse and all but the parenthesis in verses 5, 6, 'as there are gods many and lords many,' which looks like an admission of the fact they allege.

5. We must not suppose that Paul is thinking here of beings without existence, or simply of the gods of the heathen, which were 'no gods,' Isa. xxxvii. 19. The unseen *media* of the Divine government, in whose existence and potency the Jews believed, were sometimes called by them gods or lords (see note on ii. 6). What Paul says is, that they were not really on the level of deity[1]. The phrase **or on earth** may in part refer in Paul's mind to such visible representatives of Divine authority as Christ speaks of in John x. 34, 35, 'If he called them gods to whom the word of God came.'

6. **God . . . Lord.** The context suggests that no distinction in dignity is intended here. The different words are used because

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[1] See an article (by the present writer) in the *Thinker*, May, 1895, 'St. Paul's view of the Greek Gods,' p. 423.

the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. Howbeit in all men there is not that 7
knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience being weak is defiled. But meat will not commend 8
us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better. But take heed lest by any 9
means this liberty of yours become a stumblingblock to the weak. For if a man see thee which hast knowledge 10
sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perish- 11
eth, the brother for whose sake Christ died. And thus, 12
sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Where- 13
fore, if meat maketh my brother to stumble, I will eat

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of the **gods many and lords many** in verse 6, where 'gods and lords' are a mere amplification of the 'gods' in the first clause; and also because 'Lord' (the constantly recurring O. T. name for Jehovah) is the special N. T. title of Jesus Christ.

6. See the argument on p. 189.

7. weak: easily disturbed by scruples not based on facts: in this case, the scruple that the previous connexion of the meat with an idol makes some difference.

8. will not commend. The final judgement is referred to in this future tense. See the argument.

10. The scrupulous man, without having intelligently reasoned himself out of his scruples, is fortified, by his respect for the superiority of his fellow Christian's knowledge, to do that which in his heart he still thinks wrong or at least doubtful. Such surrender to influence instead of argument sullies the purity of conscience. 'Their conscience . . . is defiled' (verse 7), is 'wounded' (verse 12) when thus 'emboldened' (*lit.* 'built up').

11. perisheth. Paradoxically, the 'building up' is ruin, because 'whatsoever is not of faith is sin' (Rom. xiv. 23).

Christ died: 'and thou canst not even abstain, though he is, in Christ, thy brother.'

13. if meat maketh, &c. Observe that Paul builds his argument no flesh for evermore, that I make not my brother to stumble.

9 Am I not free? am I not an apostle? have I not seen

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on definite cases, not on imagined possibilities. A conscience, when ascertained to be over-scrupulous, must be lovingly considered. That the casual possibility of brushing against over-scrupulousness should rule the whole practice of the church is quite another matter. That would mean government by the weak, legislation by the unintelligent, regulation by the ill-regulated.

ix. 1–27. THEME. *Paul's own example. He waives his apostolic rights.*

NOTE. The appeal to the broad-minded portion of the Corinthian church to curtail their Christian liberty and waive their just rights for the sake of their over-scrupulous and less intelligent brethren, Paul enforces by his own example. 'I ask you to do only what I do myself. Though an apostle, I refrain from asserting my full apostolic rights, that my preaching of the gospel may not be prejudiced thereby in the eyes of those who have not knowledge of me for what I really am.'

It is an exegetical error to look upon this chapter as primarily a defence of Paul's apostleship. It is upon his rights as an apostle that the enforcement of the appeal is based; but what defence there is is only in passing, and is quite subsidiary to the main argument.

ARGUMENT. Am not I myself a man with Christian liberty? Nay, am I not an apostle with apostolic rights? That I am an apostle is undoubted. Jesus the Lord himself gave me my commission when we met face to face: you, my converts, have by your conversion sealed and confirmed it. This is my answer to my questioners and critics. Well, have I not a right to maintenance from the churches; yea, to the maintenance of a Christian wife also, if I will, like the rest of the apostles; yea, like the Lord's brethren and like Cephas, the pattern apostle of my detractors? Or is it only I and Barnabas that must work at a trade besides for a living? Does a soldier on a campaign pay his own expenses? Do not planters of vineyards and keepers of sheep get a living out of their labour? Nor is this only a human way of talking. Does not the Divine law of Moses forbid the muzzling of the ox as he treads out the corn? In such a command God looks beyond oxen to us preachers; just as He looked to us when it was written that the ploughman and the thresher should labour in hope of sharing in the fruit of their labour. We sowed for you spiritual seed: little enough is it if we reap something material from you

Jesus our Lord? are not ye my work in the Lord? If to 2
others I am not an apostle, yet at least I am to you: for
the seal of mine apostleship are ye in the Lord. My 3

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as a crop. Other teachers take from you a share in this as their due: much more right have we who taught you first. But we have waived this our right: we bear all such deprivations that the gospel of Christ may have no hindrance. Take another parallel. They that fulfil the sacred duties of the temple are maintained from the temple funds: they that minister at the altar have their portion in what is offered upon it: so also the Lord hath enjoined that the preachers of the gospel shall live out of the preaching of the gospel. But I have waived all these claims; nor do I now write that these claims may be satisfied. Better I should die than that any man should rob me of this my glory. What is this glory? My preaching is not anything to glory in: preach I must: woe is me if I preach not. If my preaching were voluntary, I should receive pay for it; but, as it is not voluntary, it is a stewardship placed in my hands. My pay is—to make the preaching of the gospel free of charge, stopping short of my rights as a preacher. So with my apostolic practice generally. Free from the control of any man, I have made myself all men's slave, that I might win more men. So to Jews I became as a Jew, that I might win Jews: to those under the law I became as though under the law, though not myself strictly under the law, that I might win those under the law: to those without the law I became as one without the law (though not myself really without a law of God, but under a law of Christ), that I might win those that are without the law. I have become, in this sense, all things to all men, that by all means I might save some. And all this I do that, by preaching the gospel as I ought, I may share in its blessings with them. Do you as I do. You know well that, while they that run for a prize all run, all do not obtain: so run that you fail not to obtain. All that strive in the games must be self-restrained in all things: they restrain themselves for a corruptible crown, we for an incorruptible. For myself then, I so run as to make sure of winning: I so fight as not to waste my blows on the air. I buffet my body and bring it into bondage, lest, after that I have preached to others, I myself should be disqualified at last.

1. He does not merely restrict his own Christian freedom: he waives his apostolic rights.

our Lord: the exalted Lord, before Damascus. See xv. 8; Acts xxii. 8–10.

2. others: such as the 'party of Christ,' consisting perhaps, in the main, of recent arrivals.

4 defence to them that examine me is this. Have we no
5 right to eat and to drink? Have we no right to lead about
a wife that is a believer, even as the rest of the apostles,
6 and the brethren of the Lord, and Cephas? Or I only
and Barnabas, have we not a right to forbear working?
7 What soldier ever serveth at his own charges? who planteth
a vineyard, and eateth not the fruit thereof? or who
feedeth a flock, and eateth not of the milk of the flock?
8 Do I speak these things after the manner of men? or
9 saith not the law also the same? For it is written in the
law of Moses, Thou shalt not muzzle the ox when he
treadeth out the corn. Is it for the oxen that God careth,

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3. He dismisses in a word or two the questionings which were already, no doubt, making themselves heard, but were not as yet aggressive and turbulent, in the Corinthian church. That church was still, in the mass, loyal to him, or he could not have quoted the **rest of the apostles** as parallel to himself. The word **this** points to verse 2, not to verse 4, which resumes the thread.

4. right: in the sense of authority conferred, Luke x. 7; a right in accordance with the fitness of things and supported by analogy.

5. lead about: on my journeys, the additional expense being provided by the churches. This is an item in the evidence that Paul was not married, or, at all events, had not a wife living.

the brethren of the Lord. These are not necessarily here distinguished from the apostles, any more than Cephas is. Apparently, however, they belonged not to the Twelve, but to the apostolic body in its wider acceptation (see Lightfoot on Gal. i. 19), like Barnabas in verse 6.

6. From this verse we gather that Barnabas, like Paul, supported himself by some handiwork. But we have no evidence that Barnabas, like Paul, was attacked as thereby revealing the guilty consciousness that he was not, in all senses, a rightful apostle. **Or,** fully expressed, would be, 'Or, if you really think so.'

7. These analogies are quite to the point. The apostolic missionaries were soldiers on a campaign: they planted churches: they pastured flocks.

8. Do . . . men? Human analogies do not furnish the final authority: there is God Himself speaking through Moses in the law. **Or,** see verse 6.

9. Quotation from Deut. xxv. 4.

Is it for the oxen that God careth? Paul does not question

or saith he it altogether for our sake? Yea, for our 10
sake it was written: because he that ploweth ought to
plow in hope, and he that thresheth, *to thresh* in hope of
partaking. If we sowed unto you spiritual things, is it a 11
great matter if we shall reap your carnal things? If others 12
partake of *this* right over you, do not we yet more? Never-
theless we did not use this right; but we bear all things,
that we may cause no hindrance to the gospel of Christ.
Know ye not that they which minister about sacred things 13
eat *of* the things of the temple, *and* they which wait upon

the original and literal scope of the prohibition. But, as is usual with him, the original meaning and original understanding of a passage of Scripture go for nothing in comparison with its spiritual lesson (cf. 2 Cor. iii. 13). This is the allegorical method, without that denial of historical basis which sometimes characterized it (see Hastings' *Bible Dictionary*. ALLEGORY).

10. Yea: that is, 'why, of course.'

because. Perhaps better 'that,' closely following 'written,' and introducing the general rule in other language. The 'ploweth' and 'thresheth' would then be literal, and not an application to forms of Christian work.

11. An appeal to Christian common-sense. **Carnal,** here signifying things belonging to the sustenance of the lower, the bodily, life. Cf. Rom. xv. 27 (the contributions to the poor saints at Jerusalem).

12. others: see verse 2. In the Second Epistle (xi. 20, xii. 14 ff.) Paul uses much stronger language in speaking of the adventitious teachers 'sponging[1]' upon their adherents. But the Judaizing propaganda had then become much more serious.

we yet more . . . we did not use. Though the apostle uses the plural, it seems clear from the singular in verse 15 that he is speaking chiefly as to his own practice and his own relations to the Corinthian church. Elsewhere he claims that he was their only 'father' (iv. 15).

hindrance: by giving a handle to the charge that he preached for reward.

13. Another analogy. The acknowledged right of the priests and Levites to maintenance in connexion with the temple and the altar.

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[1] *οὐ καταναρκήσω.* R. V. 'be a burden to you.' It is a colloquial, perhaps a slang, expression.

14 the altar have their portion with the altar? Even so did
the Lord ordain that they which proclaim the gospel
15 should live of the gospel. But I have used none of
these things: and I write not these things that it may be
so done in my case: for *it were* good for me rather to
die, than that any man should make my glorying void.
16 For if I preach the gospel, I have nothing to glory of;
for necessity is laid upon me; for woe is unto me, if I
17 preach not the gospel. For if I do this of mine own will,
I have a reward: but if not of mine own will, I have a
18 stewardship intrusted to me. What then is my reward?
That, when I preach the gospel, I may make the gospel
without charge, so as not to use to the full my right in
19 the gospel. For though I was free from all *men*, I
brought myself under bondage to all, that I might gain

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14. the Lord ordain. As above in verse 4. Cf. Luke x. 7; Matt. x. 10.

15. none of these things: none of these grounds for pressing my right.

should make my glorying void (see verse 18): his glorying that he makes nothing for himself by preaching the gospel and so puts no hindrance in its way.

16. A man cannot boast of doing what he is forced to do; and the apostle regarded a command from his Lord in the light of an unavoidable necessity: he had no choice. The only alternative was a woe he could not bear.

17. Another aspect of the case. As in Rom. iv. 2, 4, 'boasting' is equivalent to a claim for payment. But forced work and a claim for payment are heterogeneous ideas. And Paul holds that, apart from his own choice, he is entrusted with a stewardship which involves him in absolute obligation.

18. Yet Paul assumes that he has ground for boasting. What then is the equivalent payment due to him? This—that he should preach at no man's 'charges.' His reward is his satisfaction that, by this self-denying ordinance, he puts no hindrance in the way of the gospel.

in the gospel: in the preaching of the gospel.

19. The apostle shews how this waiving of rights fitted into his whole apostolic practice. His Christian liberty was never absolute, but always relative: his freedom was a freedom to serve.

the more. And to the Jews I became as a Jew, that I 20
might gain Jews; to them that are under the law, as
under the law, not being myself under the law, that I
might gain them that are under the law; to them that 21
are without law, as without law, not being without law to
God, but under law to Christ, that I might gain them
that are without law. To the weak I became weak, that 22
I might gain the weak: I am become all things to all
men, that I may by all means save some. And I do all 23

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20. And = 'and so' (to give illustration).

I became as a Jew. As when he circumcised Timothy (who was by birth half a Jew) to save him from being in a false position when he should preach to Jews.

to them that are under the law, &c. A sentence parallel to the last, introduced partly to enable Paul to insert the qualifying clause, viz. 'not being myself under the law'; that is, being in principle, and personally, free from the law, but on such occasions submitting to it in practice.

21. without law. The Gentiles, who had never received the Jewish law and so never incurred its obligations (cf. Rom. ii. 12). Again he adds a qualifying clause—

not being without law to God, but under law to Christ. When Paul refused to have Titus circumcised (Gal. ii. 3), and not only himself ate with Gentiles but rebuked Peter for ceasing to eat with them (Gal. ii. 11 ff.), he acted as one without the Jewish law as authoritatively interpreted. But he is anxious at once to explain that he does not mean the phrase 'without law' in the universal sense, as though the Gentiles, and he himself acting as a Gentile, had no law to obey. The Gentiles were subject to God's law of conscience (Rom. ii. 14 f.), and Christians, whether Jew or Gentile, were subject to the 'law of the spirit of life in Christ Jesus' (Rom. viii. 2) and to Christ's law of love (John xiii. 34), being bound to 'bear one another's burdens and so fulfil the law of Christ' (Gal. vi. 2). So Paul did not regard himself as 'without' a law of God, but felt that he was subject to a law of Christ. (For the genitive cases *God* and *Christ*, see Blass, *Grammar of New Testament Greek*, English trans. p. 106.)

22. A case in which Paul 'bore others' burdens,' the burdens imposed by over-scrupulous consciences. He restrained his conscientiously achieved liberty lest he might tempt **the weak** to be unconscientious.

all things to all men. All things in themselves wrong or

things for the gospel's sake, that I may be a joint partaker
24 thereof. Know ye not that they which run in a race
run all, but one receiveth the prize? Even so run, that ye
25 may attain. And every man that striveth in the games is
temperate in all things. Now they *do it* to receive a
26 corruptible crown; but we an incorruptible. I therefore
so run, as not uncertainly; so fight I, as not beating the
27 air: but I buffet my body, and bring it into bondage:

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questionable are, of course, excluded by the context, which deals only with things morally 'indifferent.'

23. for the gospel's sake: to help the preaching of the gospel.

joint partaker thereof. This anticipates the close of verse 27. Only if he truly fulfils his calling will he partake with his converts in the promises of the gospel.

24. This curbing of lawful freedom is part of the self-discipline which invigorates the Christian vitality. It does for the Christian what training does for the athlete.

in a race: the Greek means a *stadium*, a race-course. The Isthmian Games (the games celebrated on the isthmus of Corinth) had been revived since the foundation of the Colonia Iulia Corinthus.

all . . . one. Only he that runs best succeeds. So it is a common thing to run, a rare thing to win. Christian racers can all be winners; but they must race like winners.

25. Like competitors on the race-course, Christians must train. Men in training refrain from much that is, in other circumstances, allowable. In eating, drinking, and other bodily gratifications the Greek athletes were under strict rule for ten months.

corruptible . . . incorruptible. The 'crown' at the Isthmian Games was in classic times a wreath of parsley, but, after the restoration of Corinth, a wreath of pine leaves. How much more earnestly and self-denyingly should we strive (Paul implies) for a crown that fadeth not away.

26. Paul uses first the figure of the runner, then that of the boxer. He runs with his eye fixed upon the goal: he boxes with blows well aimed at his opponent.

27. Pursuing the latter figure, he names this opponent, his body, with the foothold that it gives for sin (Rom. vi. 12), and speaks of his conflict with it as a bruising of it. Then, changing the figure, he speaks of his victory over it as an enslaving of a subdued enemy.

lest by any means, after that I have preached to others, I myself should be rejected.

For I would not, brethren, have you ignorant, how **10**

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preached to others. Possibly (as many think) the figure of the games is resumed, and the thought is of the herald who declared the games begun, proclaimed the conditions of the contest, and summoned the competitors. But, that the figure may be complete, the herald would have to be regarded as himself also entering the lists.

rejected: disqualified for the prize by non-success.

x. 1–13. THEME. *The disqualification of the mass of the ancient Israelites, and the warnings therefrom.*

ARGUMENT. Such disqualification is no imaginary danger. See how our forefathers (mine in the letter, yours in the spirit) began their course, all well started and well furnished, and yet most of them were disqualified at last. All protected and guided by the cloud, all brought safe through the sea, they all sealed as by a baptism their trustful allegiance to Moses, their deliverer, in the trustful following of the cloud and the trustful crossing of the sea. All ate the same food, the manna so supplied as to exemplify the Divine Spirit and strengthen their faith: all drank the same Spirit-exemplifying, faith-strengthening drink, for all habitually drank from the Spirit-exemplifying, faith-strengthening rock-fountain which followed them, and this rock was really Christ. Yet though all alike were so furnished, so spiritually nourished, with only a few of them was God well pleased; for the mass of them were strewn like leaves in the wilderness. Now these events were examples to warn us, that we should not lust after evil things, as these forefathers lusted. Nor become ye idolaters, as history tells that they became, giving themselves to idolatrous feasting and then to wanton frolic. Nor let us be unchaste, as some of them were unchaste, and fell in one day to the number of three and twenty thousand. Nor let us put the Lord's avenging power to the test, as some of them did, and perished from the biting of the serpents. And murmur not, as some of them murmured, and perished at the hands of the destroying angel. This that happened to them was laden with warning for us, and was recorded to admonish us, living, as we do, near the closing of the ages. 'So let him that thinketh he standeth take heed lest he fall.' No temptation has taken you but such as man can bear; and faithful is God who will not let you be tempted beyond your powers, but with the temptation will make also the corresponding way of escape, that you may be able, while the temptation lasts, to endure it in full expectation of deliverance.

1. I would not . . . have you ignorant. An emphatic intro-

that our fathers were all under the cloud, and all
2 passed through the sea; and were all baptized unto
3 Moses in the cloud and in the sea; and did all eat the
4 same spiritual meat; and did all drink the same spiritual

ductory formula of Paul's when something exists or has occurred which may not be known to his readers, or, at any rate, fully comprehended in its bearing upon the question at issue. Cf. Rom. xi. 25.

our fathers. Paul regards Gentile Christians as branches of the wild olive grafted in upon the olive of the Church of God, whose 'root' was the Israelitish fathers (Rom. xi. 16 ff.). So, spiritually, he can say 'our' though addressing Corinthians. All Christian believers were the 'Israel of God' (Gal. vi. 16).

all. This is the prominent word of contrast: *all* 'ran,' *few* reached the goal.

under the cloud. The story in Exod. xiv. 19 ff. should be compared. Just before the Israelites entered the Red Sea the cloud 'stood behind' them for the night, with its bright, light-giving side towards them, its dark and darkening side towards the Egyptians. Then, trusting themselves to Moses as the medium of God's power, they passed, unfollowed for the time by the Egyptians, through the dried-up bed of the sea. The expression 'under the cloud' is justified also by those passages which speak of the cloud as covering or overshadowing. Num. ix. 18; Wisd. of Sol. xix. 7; Ps. cv. 39.

2. were all baptized, &c. The Greek word means 'gave themselves to baptism': it was not compulsory. So much the worse was their apostasy afterwards. The baptism is here purely figurative; the elements are a fiery cloud above them, and a dry sea-bed beneath them. Their action was the sign and seal of trust in their leader.

3. all . . . the same. There was no partiality or distinction: all alike shared.

spiritual meat . . . spiritual drink. The basis of Paul's thought is the manna, the 'bread from heaven,' and the 'water from the rock' (Neh. ix. 15; cf. Exod. xvi. 14 f., Exod. xvii; Num. xx). But he calls these 'spiritual.' By this he does not mean simply 'allegorical,' 'mystical,' as if the outward and visible material actually stood for the inward and spiritual: this is not a N.T. usage of the Greek adjective[1]. Nor does he mean simply 'superdrink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with most of 5

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[1] *πνευματικόν.* The *adverb* is used once (and only once) in the sense of *symbolically,* and that single instance occurs in Revelation (xi. 8).

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natural,' 'miraculous,' referring to the manner of the bestowal. This also would be a usage strange to the N. T. He means that the manna and the water had a spiritual power. (Cf. the usage at Rom. i. 11, 'a spiritual gift, to the end that ye may be established.') 'Hungry and thirsty their souls fainted in them. Then . . . the Lord . . . delivered them out of their distresses' (Ps. cvii. 5, 6). The immediate relief and continuous supply of their bodily needs tended to have an effect upon their spirit; that is, to strengthen their faith. Thus the manna and the water were not material only, but spiritual likewise. And this is Paul's point: the faith of all was similarly nourished: the faith of most failed; and this because, like the multitudes at a later time rebuked by Christ (John vi. 26), they only saw the material gift, they did not discern the spiritual power.

4. a spiritual rock that followed them. The basis of the thought here is much more uncertain. The presence of the phrase, **that followed them,** suggests, however, that Paul, in this sentence, is not referring formally to Christ, to whom such a subordinating phrase would be unsuitable; the formal application to Christ in the next clause is probably, therefore, an afterthought. This view is supported by the omission of all reference to Christ in the baptism of verse 2 and the spiritual meat of verse 3. Much as we may be disinclined to accept the explanation, it seems probable that Paul, in this sentence, is using the Jewish tradition of the rock of Kadesh following the Israelites in their wanderings. It is true that, according to our present information, the tradition of the following rock (Num. xx) does not appear in Jewish literature till after Paul's time, while the earlier tradition connects the 'following' with the well of Beer (Num. xxi). But our passage may reasonably suggest that the following well and the following rock had already begun to be connected in tradition; and, though the tradition may to us be 'puerile,' we must not, on the ground of our modern ideas, separate Paul entirely in these matters from his fellow Rabbis[1].

and the rock was Christ. As Christ is the inspirer of faith for the people of the New Covenant, so was he, in reality, behind the 'means of grace' for the people of the Old. Philo (i. 82) identifies the rock of Deut. viii. 15 with Wisdom, 'the nurturer

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[1] See, on the other side, Dr. Driver's article in the *Expositor*, 3rd series, vol. ix. pp. 15 ff. But Dr. Driver tells me that his article of eleven years ago does not, in some of its expressions, exactly represent his present view.

them God was not well pleased: for they were overthrown
6 in the wilderness. Now these things were our examples,

of the soul with Divine food' (i. 213); and the rock (a different rock) of Deut. xxxii. 13 he (i. 213) identifies both with Wisdom and the Word. Possibly Paul was aware of this interpretation, and then the transfer to Christ was easy and immediate. But before we can trace to its source in Paul's mind this application of the rock, there is an anterior question. Is Paul, *from verse* 1 *onwards*, basing his thought on the Christian ordinances of Baptism and the Lord's Supper? Most critics take this for granted. (So some would even explain 'the same' to mean the same that we Christians eat and drink.) And certainly the collocation of baptism, spiritual food, spiritual drink, in verses 2, 3, is a very tempting one. Moreover, from verse 14 he is speaking of the Supper and contrasting it with the debauchery of idolatrous feasting at Corinth, a debauchery which recalls the idolatrous feasting of the Israelites as spoken of in verses 6, 7. If this view is correct, then the apostle, in this context, is regarding Christian baptism as the imparted seal of accepted allegiance to Christ, carrying with it (to the loyal) all the spiritual reflexive consequences of a concrete confirmatory act; and the bread and wine as pledges of God's nurturing power towards them that will live on the Christ who is always with them. Certain features of the passage, however, are not quite harmonious with the alleged design of parallelism at the outset. In the Lord's Supper, for example, there was no water and no rock. The rock in verse 4 is a type of Christ as the source of never-failing living water for the thirsty soul; but this is not an idea expressly connected with the wine of the Lord's Supper. The evidence, then, in favour of the common view, however plausible, is not decisive.

5. Howbeit: in spite of all the means used to strengthen their faith.

most of them: a mild way of putting the actual state of things. As a matter of fact, only Joshua and Caleb actually entered the Promised Land (Num. xiv. 29 f.). See note on 2 Cor. ii. 6 as to Paul's way with such numerals.

overthrown in the wilderness. The Greek is an almost exact quotation from the LXX in Num. xiv. 16. The figure is either of leaves strewn on the ground or of men laid low in the battle.

6. these things were our examples. These benefits spurned, this evil wrought, this ruin entailed, became, in the result, warning examples to be in our[1] possession. Examples are of two kinds:

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[1] ἡμῶν.

to the intent we should not lust after evil things, as they
also lusted. Neither be ye idolaters, as were some of 7
them; as it is written, The people sat down to eat and
drink, and rose up to play. Neither let us commit 8
fornication, as some of them committed, and fell in one
day three and twenty thousand. Neither let us tempt 9
the Lord, as some of them tempted, and perished by the

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some are to be imitated, others (the 'terrible examples') are to be avoided. The Greek word[1] suggests also the danger of history repeating itself; and that is the idea in the alternative marginal translation, 'figures of us.' But 'examples' is more consistent with the rest of the verse.

lust after evil things: *lit.* 'be lusters after evil things,' the substantive being taken from Num. xi. 34 (LXX), where it is told how 'they buried the people that were lusters.' The special object of their lust on that occasion, 'the fleshpots of Egypt,' is here widened to take in the cravings of heathenism. Cf. the 'inventors of evil things' in the catalogue of heathen transgressors at the close of the first chapter of the Romans.

7. idolaters: in the sense of joining in sacrificial feasts. The passage quoted is Exod. xxxii. 6 (LXX), where the feast in honour of the golden calf is described: verse 25 (of the same chapter) unveils to us how lewd and disorderly the feast became.

some of them: another mild expression (see verse 5). The Exodus account hints at no exceptions.

play. The Greek word is sometimes classically used for licentious dancing and frolicking, such as formed part of idolatrous worship.

8. commit fornication. This verse is naturally connected with the last. The people committed this sin when they accepted the invitation of the Moabites to their sacrificial feasts (Num. xxv. 1-9). In the O. T. account the number is 24,000: the lapse of memory (if it be so) is of no consequence.

one day. This made the punishment more significant and appalling.

9. tempt: put to the proof, as to His power and will to punish. The Greek word implies the severity of the test, stretching, so to say, God's forbearance to the breaking-point.

perished by the serpents. The imperfect tense gives us a picture of death after death from hour to hour and day to day. The incident here referred to is recorded in Num. xxi. 4-6. The

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[1] τύποι.

10 serpents. Neither murmur ye, as some of them mur-
11 mured, and perished by the destroyer. Now these
things happened unto them by way of example; and
they were written for our admonition, upon whom the
12 ends of the ages are come. Wherefore let him that thinketh

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people on that occasion, hankering after the food and drink they had left behind in Egypt, abused the manna and the lack of water. So now there were Corinthian Christians hankering after the indulgences of their former heathen life and slighting the 'bread from heaven.'

10. murmur ye. The second person is resumed because, just as the Israelites (Num. xvi. 41) had 'murmured' against Moses and Aaron for their severity towards Korah and his company, so (we may readily believe) there were Corinthians prepared to murmur now against Paul for his severity towards the incestuous person and his uncompromising attitude towards laxity in morals.

destroyer (Exod. xii. 23). A definite angelic medium, to whose instrumentality the 'plague' (Num. xvi. 48) is here attributed, as was the pestilence after David had arrogantly numbered Israel (1 Chron. xxi. 12, 15).

(It is noticeable that in verses 7-10 all the hortatory verbs are in the present-imperfect tense, and are thus directed against a habit of life.)

11. by way of example: that is, for us (see verse 6). What happened to *them* we must regard as giving *us* warning. It is not necessary to suppose Paul's meaning to be that God intended the punishments at the time to be definitely prefigurative of the punishments to fall upon transgressors in the Christian age.

written for our admonition. The record naturally served not a contemporary but a future purpose, a purpose not kept in abeyance till the Christian age, but now specially bearing upon that age because the revelation through Christ enabled such retributions to be intelligently read and clearly understood. An age of preparation could not be an age of full perception.

upon whom the ends of the ages are come. 'The church is the heir of the spiritual training of mankind' (Findlay). The **ages** are the successive periods in the development of the world's history, 'and perhaps also the parallel periods for different nations and parts of the world' (Hort on 1 Pet. i. 20: cf. 'the times of the Gentiles,' Luke xxi. 24). The **ends of the ages** (the plural in the former corresponding to the plural in the latter) are the 'last days' (Acts ii. 17), the 'last (stage) of the times' (1 Pet. i. 20) in the midst of which the first Christians lived

he standeth take heed lest he fall. There hath no 13
temptation taken you but such as man can bear: but
God is faithful, who will not suffer you to be tempted
above that ye are able; but will with the temptation make
also the way of escape, that ye may be able to endure it.
Wherefore, my beloved, flee from idolatry. I speak as 14, 15

(1 John ii. 18), and was an expression, in various forms, sanctioned by Jewish usage, for the days of the Messiah. These, for the first Christians, had begun when Christ came (Heb. i. 2), and they would soon (1 Cor. vii. 29) be consummated by his return (John vi. 39).

12. thinketh he standeth: that is, thinks he is firm against temptation because of his experiences of Divine favour.

take heed lest he fall: as the fathers did, in spite of all that God did to strengthen their faith.

13. man can bear. The Greek word[1], meaning 'human,' had the connotation of 'moderate' in Epictetus and other writers belonging to a period not much later than this Epistle. Another rendering is suggested: 'coming from man,' that is, 'from idolaters into whose company you wilfully or heedlessly go, and not from evil spirits or from unavoidable surroundings such as persecution. In the latter case, God will come to your aid: in the former, you must not expect God to help you.' But it seems simpler to explain the Greek word in accordance with the next sentences, in which the Corinthians are assured against temptations which *cannot* be borne, and comforted in the certainty of efficient help while the temptation lasts.

x. 14-22. THEME. *The danger of partaking in idolatrous sacrificial feasts.*

ARGUMENT. Wherefore, I entreat you by the love I bear you, avoid idolatrous celebrations: they are full of temptations. As to discerning men I speak: form your own judgement on what I proceed to say, on the parallels I am about to draw. The cup blessed with thanksgiving by us together in Christian assembly, is it not a means of partaking, as we worship, in the blessings which Christ brought by the shedding of his blood? The bread which in common we break, is it not a means of partaking, as we worship, in the blessings Christ brought when he gave his body to the death? For, because there is one bread, we, though more than one, are one body; for we all receive in common of the one bread. Take the parallel of the literal Israel: are not the devout offerers who eat the

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[1] ἀνθρώπινος.

16 to wise men; judge ye what I say. The cup of blessing
which we bless, is it not a communion of the blood of
Christ? The bread which we break, is it not a com-
17 munion of the body of Christ? seeing that we, who are

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sacrifices partakers in the blessings which come from the consciousness of Jehovah's gracious presence at the altar? What then do I mean? Not that there is any real offering to an idol, or that there is any real idol, as the heathen conceive either of these to be. What I mean is that what the heathen sacrifice they sacrifice to demons and not to God, for idolatry has demon power behind it, prompting it and maintaining it; and I would not have you partakers in the things (the lust and the excess) that accompany the presence of demons. Ye cannot have both blessing and cursing; it is a moral contradiction for you; ye cannot drink both the cup of the Lord and the cup of demons; ye cannot eat in common both at the table of the Lord and at the table of demons. Or can it be that we bring the Lord into rivalry with the demons? Are we strong enough to resist His jealous wrath?

14. Wherefore: resuming the argument of chap. viii. against participation in idol feasts. This argument has just been enforced by historical illustrations of the dangers arising from contact with idolatry.

flee. There is a 'way of escape' (verse 13), the way of avoidance. The mode of address, **my beloved,** presses the appeal more urgently.

15. wise: that is, 'discerning,' 'shrewd.' In verses 16 ff. he puts the case in a way that shrewd men should understand.

16. cup of blessing which we bless. To **bless** is the same as to 'give thanks.' See xiv. 16; and compare the synonymous parallel in the account of the institution of the Supper (Matt. xxvi. 26; Luke xxii. 19). It was the cup (like the last cup at the passover feast) over which a thanksgiving was pronounced. The addition 'which we bless' exhibits the assembled church as the united giver of thanks. This interpretation finds confirmation in the expression 'we break' in the next sentence, when compared with the parallels in Acts ii. 46, 'continuing stedfastly . . . and breaking,' and ii. 42, 'in the breaking of bread and the prayers.' The blessing and the breaking were regarded as acts of the whole body of assembled Christians.

communion of the blood . . . of the body. The context and Paul's teaching elsewhere lead us away from the material interpretation. Paul says very plainly in verse 20 that in the idol feasts the substance that has been offered is in itself nothing. So also in viii. 8, 'Meat will not commend us to God; neither, if we eat not,

many, are one bread, one body: for we all partake of
the one bread. Behold Israel after the flesh: have not they 18
which eat the sacrifices communion with the altar? What 19

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are we the worse; nor, if we eat, are we the better.' Again, in Rom. xiv. 17, 'the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost.' What is of real consequence is the idolatrous atmosphere of the feast: it compromises, it infects. Consistently, therefore, Paul must here mean (as he draws the parallel between the one feast and the other) that the bread and the wine are nothing even when thanks are given over them; nay, further, that even the body and the blood of Christ are nothing in themselves; cf. John vi. 63, 'The flesh profiteth nothing,' see verse 55, 'My flesh is meat indeed, and my blood is drink indeed.' What is of consequence in the supper of communion is its spiritual atmosphere; this act of worship quickening our sense of our common oneness with Christ, as also our sense of his presence and his power. So the Supper, like the idol feast, but in a good way, compromises and infects. The atmosphere of the idol pollutes, the atmosphere of Christ purifies: the one is demonic, the other Divine. By breathing either atmosphere we have fellowship, in the one case with the idol, in the other with Christ: in the one case, it is a savour of death unto death, in the other of life unto life, even as Christ, by giving himself to the death for us has won the power of drawing us to himself; that is, making us one with himself in spirit, both in his death and in his life. 'It is the spirit that quickeneth: the flesh profiteth nothing.' It is not Christ's body—in whatever shape it may be presented, whether as flesh or as bread—that has an effect even upon our mortal bodies: it is his spirit (Rom. viii. 9–11), the 'spirit of holiness' making it impossible for death to hold us any more than it held him (Rom. i. 4; Acts ii. 24).

17. seeing that we, who are many, are one bread, one body: rather, 'seeing that there is one bread, we, who are many, are . . . one body.' This is a secondary thought brought in to strengthen Paul's main contention, which is—communion with Christ. The unity of the church is argued from the fact that they all break ('partake of') the same bread; and the unity argues for their oneness with Christ. Communion with Christ makes communion with idolatry morally impossible, as he goes on to argue in verses 20, 21.

18. communion with the altar. An analogy from the Jewish ritual and worship tending to confirm what Paul is maintaining—the fact of communion with idolatry. The priest and the people eating certain parts of the sacrifice not burnt on the altar had (in outward type, at any rate) communion with the altar, that is,

say I then? that a thing sacrificed to idols is anything, or
20 that an idol is anything? But *I say*, that the things which
the Gentiles sacrifice, they sacrifice to devils, and not to
God: and I would not that ye should have communion
21 with devils. Ye cannot drink the cup of the Lord, and
the cup of devils: ye cannot partake of the table of

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with what the altar stood for—the presence and favour of God, of which the altar was the visible sign, producing (so far) a religious and ethical effect upon the offerers. So also was it with those who wittingly took part in the feast connected with the worship of an idol.

19. Paul guards himself against appearing to contradict what he has said in viii. 4. The idol neither is nor stands for any real being: the **thing sacrificed** is, in itself, just what it was before sacrifice: connexion with the idol has no effect upon it.

20. Behind the emptiness of the idol there is the substance of the demonic power which uses idolatry as a means of temptation to excess and lust. The demonic power was regarded by the Jews as Satanic (whether Beelzebub, 'the prince of the demons,' was himself Satan or a prince under his authority: see Luke xi. 15, 18). Paul's language appears to be borrowed from the Septuagint. In Deut. xxxii. 17, 'They sacrificed unto demons which were no God,' the LXX has it, 'They sacrificed unto demons and not to God.' See also Baruch iv. 7; cf. Ps. cvi. 37. These demons were apparently subordinate spirits capable of working evil in nature and in man. The idols themselves were 'nothing': in Paul's view, therefore, they were not the demons, nor did they stand for the demons. Paul seems to mean: '"There is nothing in the idol, but there is something in the demon. With the idols ye cannot be partakers, except in your imagination. With the demons ye come into contact, into fellowship, at the idol feasts, whether ye imagine it or not, and ye run all the risks of this communion. The idol worship, therefore, empty of reality, absolutely and in itself, is abundant in fearful reality, relatively and behind itself. The idols are but marionettes: Satan and his evil spirits pull the strings." And the lust and the licence accompanying the idol festivities were, for Paul, sufficient testimony that what he said was true.' (From an article by the present writer in the *Thinker*, May, 1895, 'St. Paul's View of the Greek Gods.')

21. Not a physical but a moral impossibility: 'ye cannot breath both moral atmospheres.' And to this moral impossibility the physical presence at an idol feast exposes them. The 'cup of demons' is the wine consecrated to the idol by libation.

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ATHENS

the Lord, and of the table of devils. Or do we provoke 22
the Lord to jealousy? are we stronger than he?
All things are lawful; but all things are not expedient. 23

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22. provoke the Lord to jealousy: again from Deut. (xxxii. 21, 'they have provoked me to jealousy with that which is not God'). 'Or (if this way of speaking does not convince you) are we prepared,' the apostle asks, 'to go the length of provoking the Lord (Christ) to jealousy, as if we were stronger than he? That is the real position of those Christians who thus offer themselves to idolatrous influence.'

x. 23—xi. 1. THEME. *Expediency of restraining lawful Christian freedom in regard to* (1) *feasting in an idol temple,* (2) *eating sacrificial meat at home,* (3) *eating such meat, with a heathen host, elsewhere.*

ARGUMENT. Let me sum up this subject. All things (not in themselves immoral) are lawful, but all things are not beneficial to the soul: all these things are lawful, but not all further the Christian life in a band of brethren. Let no man among you look simply at his own interests, let him look at the interests of his brother. So in the matter of eating meat sacrificed to idols. All meat that you buy in the market eat, making no examination on the ground of conscience; for the earth is the Lord's, and all that fills it. Again, should any unbeliever invite you to his table, and you (after weighing the possible risks) be in the mind to go, all that is set before you eat, making no examination on the ground of conscience. But if some over-scrupulous brother say to you, 'This is meat that has been offered in sacrifice,' eat not of it, lest your over-scrupulous brother be tempted to sin against his conscience. For by conscience I mean not your own, but your brother's; *your* conscience is clean; your conscientiously accepted freedom is not under the jurisdiction of another's conscience. If I partake with thankfulness, why am I abused for eating what I can give thanks for? Such sincere and intelligent thankfulness, declaring the goodness of God, and so contributing to His glory, is the test of conduct in eating or drinking or in any action whatever: see that it is yours. But this general rule, the glory of God, leads to consideration of others lest they sin. Put no occasion of stumbling in the way of Jew or Gentile or the church of God: that is my maxim. I accommodate myself to the position of all men in all things (not immoral), seeking not my own advantage, but that of the many that they may be saved. Imitate me in this, as I also imitate Christ.

23. All things: see note on vi. 12. Clearly limited by Paul himself to things indifferent, like meats and drinks, as he would

24 All things are lawful; but all things edify not. Let no
25 man seek his own, but *each* his neighbour's *good.* What-
soever is sold in the shambles, eat, asking no question for
26 conscience sake; for the earth is the Lord's, and the fulness
27 thereof. If one of them that believe not biddeth you
to a feast, and ye are disposed to go; whatsoever is set
before you, eat, asking no question for conscience sake.
28 But if any man say unto you, This hath been offered in
sacrifice, eat not, for his sake that shewed it, and for
29 conscience sake: conscience, I say, not thine own, but the
other's; for why is my liberty judged by another con-
30 science? If I by grace partake, why am I evil spoken of

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undoubtedly exclude fornication, for instance. The 'edify not' is simply a closer definition of the 'not expedient (i.e. profitable).' The profit and the edification are both individual and corporate.

24. Avoid selfish disregard of detriment to a weak brother's conscience.

25. the shambles. The public meat market where meat that had been offered in sacrifice would be on sale without any mark of distinction.

for conscience sake. The whole prohibition should be taken together, 'making no investigation on the ground of conscience'; that is, not bringing conscience in at all as prompting investigation.

26. All meat is good, and from God, whether it has been offered to idols or not.

27. This must be a feast not in an idol temple or in any place which would plainly indicate the sacrificial character of the meat.

28. any man: any over-scrupulous Christian brother who has felt it on his conscience to make inquiry.

This: some particular piece of meat presented at the meal.

for his sake: lest he should be tempted to slight his own conscience.

for conscience sake: lest his conscience should, by being slighted, become less tender.

29. Do not let your conscience become like his, but respect his for his sake. Your conscientious liberty remains.

30. by grace: probably rather, as margin, 'with thankfulness,' as the Greek word[1] is used 2 Cor. ix. 15. It is the thankfulness of a clear conscience.

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[1] χάρις.

for that for which I give thanks? Whether therefore ye 31
eat, or drink, or whatsoever ye do, do all to the glory of
God. Give no occasion of stumbling, either to Jews, or 32
to Greeks, or to the church of God: even as I also please 33
all men in all things, not seeking mine own profit, but
the *profit* of the many, that they may be saved. Be ye 11
imitators of me, even as I also am of Christ.

Now I praise you that ye remember me in all things, 2

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evil spoken of. The weak brother has no right to condemn you if you eat what he shrinks from.

31. Such thankfulness declares the goodness of God, and so promotes His glory. Let the promotion of this glory, then, be your general rule of conduct in these and other matters. Such a general rule leads to the carefulness inculcated in the next verse. It is not a thankful declaration of the goodness of God to fortify others against their conscience, or, on the other hand, to repel men from Christianity by seeking to burden their conscience with sins of human manufacture.

32. Jews—by offending their scruples in indifferent matters; **Greeks**—by imposing, in indifferent matters, Jewish scruples upon them; **the church of God**—by encouraging its members to tamper with their conscience, or by bringing into the sphere of conscience things with which conscience has no concern.

The apostle (see verse 33) recurs here to his general practice, as spoken of before, ix. 19-23.

xi. 1. His pattern is Christ, in that love which gave up rights and liberties that he might save. Phil. ii. 4 ff., and Rom. xv. 3.

Liturgical Questions (regulation of public worship).

xi. 2—xiv. 40.

(*a*) POSITION OF WOMEN (xi. 3-16, xiv. 34-36).

xi. 3-16. THEME. *The customary veil must be retained.*

ARGUMENT. I praise you that (as you say in your letter) you imitate me, that you remember me and my ways (iv. 17), that ye keep the instructions which I gave you. But there is one point on which I have as yet had no occasion to give instruction, the wearing of the veil by women in the church assemblies. You must know that of every man, Christian or non-Christian, married or unmarried, Christ is the head, as head of creation; and of woman, man is the head (in dependence on Christ); and of Christ (as working out Divine purposes) God is the Head; so that headship depends finally upon God and His ordinance.

and hold fast the traditions, even as I delivered them to
3 you. But I would have you know, that the head of
every man is Christ; and the head of the woman is the
4 man; and the head of Christ is God. Every man

Every man, married or unmarried, praying or prophesying in church assembly with a veil over his head, brings shame upon his head, as though some dishonour rested upon him, or as though he, like a woman, wore a sign of fitting subjection to others. But every woman, married or unmarried, praying or prophesying in public church assembly with her head uncovered, brings shame upon her head; for she is just the same as a woman shaven for wantonness. If a woman goes unveiled, let her go shorn, but if it is a shameful thing for a woman to go shorn or shaven, let her go veiled. A man ought not to have his head veiled, since he is in his nature and origin the image and manifested excellence of God in His Lordship over the earth; and the woman is, as subject, the manifested excellence of man as lord. Man was prior in time; for man came not from woman, but woman from man. Further, man was not created for woman, but woman for man. Accordingly, the woman, that she may be such a manifestation, ought to have upon her head a sign of man's authority because of the angels ('watchers' over our assemblies, who might be tempted, as of old time, to their fall, seeing women their own masters, and so not created for man, but open to another appropriation). Yet, on the other hand, woman and man are not apart when in union with the Lord; as is evident from the fact that as the woman came originally from the man, so, ever since, the man has come through the medium of the woman; and all (these) things come from God and His ordinance. I appeal to your judgement: is it seemly that a woman should pray to God in public unveiled? Does not nature's order itself teach you that long hair is a disgrace to a man, but a glory to a woman? For hair is given her in place of a covering. But if any think that he is justified in being contentious on this point, let him know that I and those conjoined with me have no such custom as I am opposing, nor have the churches of God generally. Both teachers and churches, therefore, are arrayed against him.

2. Perhaps an acknowledgement of a somewhat self-complacent claim made by the Corinthians in the church letter.

3. I would have you know. Introducing a special, perhaps a new, instruction.

every man: no limit mentioned. Christ is the head of all creation (Col. ii. 10).

head of Christ is God. Refers all this headship, in the last resort, to God's arrangement (iii. 23).

praying or prophesying, having his head covered, dishonoureth his head. But every woman praying or 5
prophesying with her head unveiled dishonoureth her
head: for it is one and the same thing as if she were
shaven. For if a woman is not veiled, let her also be 6
shorn: but if it is a shame to a woman to be shorn
or shaven, let her be veiled. For a man indeed ought 7

4–6. The apostle makes a preliminary appeal to the social *convenances* recognized at Corinth and elsewhere.

4. praying or prophesying. Praying stands as the type of public worship, and prophesying as the type of public edification. 'Prophesying': uttering a revelation of God's will.

dishonoureth his head. This is most simply referred to the literal head just mentioned. Paul points to the interpretation which would naturally, in Corinth and other places, be put upon the strange act of a man veiling himself[1], a purely hypothetical case introducing the opposite and actual case of the woman.

5. Greek women—Ionian women, at any rate—were in the habit of covering their heads and faces (except the eyes) in public[2]; and if they appeared in church assembly uncovered, especially if they aggravated this breach of decorum by taking a prominent part in the service, their behaviour could only cause scandal, and make them seem to be persons of loose reputation; for such alone appeared in public unveiled.

as if she were shaven. The removal of the hair by shaving or close cropping was the penalty of an adulteress, and the removal of the veil was the same in kind, though not in degree.

6. All the verbs in this verse are in the middle voice, denoting actions of the woman herself. Paul appeals to her on the basis of social *convenance*. What would she think of having herself shorn? Yet this is logically an equivalent to her removal of the veil.

7–12. Paul now, recurring to verse 3, confirms his appeal to the social *convenances* by a direct appeal to the Divine order. This appeal involves three arguments.

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[1] It is beside the point to refer to the wearing of the *tallith*, or prayer-veil, by Jewish men while engaged in devotion. Edersheim believes that this practice was a superstitious custom of later Jewish mysticism.

[2] It is still more irrelevant to quote the allegation that women in Greece, in the course of sacrificial ritual, had their heads bare. Such sacrificing and praying were not in any way like the Christian service in a public church assembly of men as well as women.

not to have his head veiled, forasmuch as he is the image
and glory of God: but the woman is the glory of the man.
8 For the man is not of the woman; but the woman of the
9 man: for neither was the man created for the woman;
10 but the woman for the man: for this cause ought the
woman to have *a sign of* authority on her head, because

7. The first argument, (*a*) woman was made inferior to man.

image and glory of God. 'Image' (visible representation), in this context, refers primarily to the connexion between 'image' and 'dominion' in Gen. i. 26. 'Glory' (limited also by the context), a manifestation of the superiority of God as Ruler.

the woman is the glory of the man. The terms are general; but the general maxim can only work itself out when a woman comes into relation to a man, as, for instance, in marriage. Then what dominion she has—as over her children and household—is in the name of the man, and is a manifestation of his superiority as ruler. The parallel of sun and moon is usually adduced by commentators on this passage.

This first argument, then, tends to shew that while, in public church worship, a man, as the visible representation of God[1], ought not to wear the sign of subjection to others, a woman ought, as subject to man.

8. A second argument, (*b*) drawn from the order of succession and purpose in creation, as stated in Gen. ii. 21, 18. This verse recalls the fact that woman was made out of and after man, and verse

9. Recalls the reason, which constitutes a third argument, (*c*) the woman was created for the man.

10. The point here seems to be—woman was created for man and not for angels; a fact which the angels spoken of in Gen. vi. 2 overlooked; cf. Jude 6; 2 Pet. ii. 4. The inference is, she must wear her sign of subjection in the presence of the angels; which constitutes a fourth argument (*d*). This interpretation should not be curtly dismissed on the ground that it makes Paul guilty of a triviality. Other arguments in this section may lay him open to a similar charge. Paul's aim was to save Christian women and the Christian church in Corinth from social disrepute: we can endorse his aim without endorsing all those arguments in support of it which carried weight in his day, but would not carry weight in ours. It would be in accordance with contemporary Jewish views (with which Gentile churches could very speedily become acquainted through the Septuagint, and the current interpretation of it) to explain this perplexing passage by a reference

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[1] See note on 'image of God,' 2 Cor. iv. 4.

of the angels. Howbeit neither is the woman without the 11
man, nor the man without the woman, in the Lord. For 12
as the woman is of the man, so is the man also by
the woman; but all things are of God. Judge ye in 13
yourselves: is it seemly that a woman pray unto God
unveiled? Doth not even nature itself teach you, that, 14
if a man have long hair, it is a dishonour to him? But 15
if a woman have long hair, it is a glory to her: for her
hair is given her for a covering. But if any man seemeth 16
to be contentious, we have no such custom, neither the
churches of God.

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to the angels who were believed to be the instruments of God in the supervision of the various churches (see Rev. ii, iii), and who, like His angelic instruments in the supervision of the creation generally, might do their work well, or imperfectly, or even badly, and might, like all finite beings, be subject to misapprehension or even temptation. (See note on ii. 6-8, and also Tertullian *On the Veiling of Virgins*, chap. xvii.) Another interpretation—that even if women were not ashamed to unveil themselves before men, they ought to shrink from such an immodesty as would shock the angelic media of God's government—would stand well enough by itself, but is much harder to connect with the immediate context.

11. To guard against contempt of man for woman. Both sexes are in Christ, the one as much as the other (Gal. iii. 28).

12. Argument for this drawn from the original creation of woman and the ordinary birth of a man, both arrangements being traced to their source in God.

13. A final appeal to their own sense of the fitness of things. When a woman is praying in the church assembly, whether privately or publicly, it is fitting that she should be thinking of God, and not so thinking of men as to unveil herself with a view to asserting equality with them or attracting their attention.

14 f. Argument for this drawn from the natural order of things which gives longer hair to a woman than to a man, the longer hair being designed as a modest covering. And custom, following nature, deems long hair a disgrace to a man, but to a woman a glory.

16. contentious. Paul can hardly conceive of any opposition to his view on this matter unless it be for 'contention,' i. e. from the lust for strife.

we have no such custom: that is, 'Let such a man know we

17 But in giving you this charge, I praise you not, that ye

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have no such custom as he would strive for.' The unveiling has neither apostolic nor ecclesiastical sanction.

For the apostle's view of the position of women see Introduction, pp. 33 f.

(*b*) LOVE FEAST (XI. 17—34).

xi. 17-34. THEME. *Paul corrects the misconception and condemns the degradation of the church feast.*

ARGUMENT. But while, in giving you this instruction about the veil, I have not explicitly censured you, I cannot praise you for your church assemblings generally; for your coming together does not advance your spiritual growth so much as retard it. To begin with, I hear that, as you assemble together, separations shew themselves among you, and I cannot altogether disbelieve it; for, if those who are of sterling worth are to be clearly distinguished among you, even factions are inevitable. So, when ye assemble, it is out of the question that you can eat a supper such as the Lord instituted. For, instead of the food that has been brought being distributed, one member eats the supper he has provided while another member has no supper at all; so that the one is hungry and the other is surfeited. Why, have you not houses to eat and to drink in? By turning God's church assembly into a company of mere feeders you shew contempt for it, and you put to shame those who have no food to bring. What am I to say? Am I to praise you for keeping my instructions? In this respect I cannot. Not such was the supper in which I instructed you, no mere means for the satisfaction of appetite. This supper, in its nature, manner, and meaning, came down to me from the Lord. To you I passed it on, telling how that the Lord Jesus, on the night in which his betrayal was being wrought out, blessed and brake and distributed bread, a parable of his body given for his disciples; blessed and passed round the cup, a parable of the new covenant of forgiveness and love sealed with his blood; bidding them, whenever they ate the bread or whenever they drank the wine, to do it in memory of him. And so be it with you. In eating the bread and drinking the wine you tell forth the Lord's death, till memory is supplanted by sight. Accordingly, whoever eats the bread and drinks the wine in an unworthy manner, as you do, will be chargeable with treating unworthily the body and the blood of the Lord. Let every one of you test his way of regarding this supper, and so, in the proper spirit, eat and drink. For he eats and drinks a judgement upon himself if he does not discern in the supper the idea of the Lord's body. Your loveless and excessive feasting brings weakness and sickliness to many, and death to not a few. These are judgements. We should not thus be judged, were we to use discernment upon our

come together not for the better but for the worse. For 18
first of all, when ye come together in the church, I hear
that divisions exist among you; and I partly believe it.
For there must be also heresies among you, that they 19
which are approved may be made manifest among you.
When therefore ye assemble yourselves together, it is not 20
possible to eat the Lord's supper: for in your eating each 21

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thoughts and acts in this matter; but, as the Lord has to judge us at last, He chastens us to save us from final condemnation along with the outside world. So, my brethren, when ye come together to eat, wait for one another till all have food. Your church feast is not an ordinary feast of appetite, it is a feast of fellowship and memory: if any one is really hungry, let him satisfy his hunger before coming, that you assemble not together in fellowship to bring judgement upon yourselves. There are other details in this matter, but I will arrange them when I come.

17. this charge. The whole of the section on veiling, which is rather a new instruction than a censure.

I praise you not: a reservation in the general praise of verse 2.

ye come together . . . for the worse. Their church meetings, speaking generally, have, spiritually, a deteriorating tendency.

18. divisions. Contextually, this word seems to refer to the divisions between rich and poor, as at the love-feast.

partly believe it. A generous instinct prompts him to discount the wholesale statements made to him.

19. For there must be, &c. His knowledge of human nature in church membership, and especially the human nature of the disputatious Corinthians, prevents him from being incredulous.

also heresies. Perhaps 'even factions.' The connexion suggests that Paul is more ready to believe in the divisions or separations because something even worse is inevitable, namely, the 'factions' created by those who, heedless of consequences, follow their own self-chosen preferences. The context implies that these concern, in this case, not doctrine, but church practice.

that they which are approved, &c. Paul seems regretfully to feel that in this way only can the true metal be plainly distinguished from the counterfeit.

20. therefore: that is, because you are sectional and not in true fellowship.

it is not possible, &c. See the argument on the last page. The meal referred to was the *agapē*, or love-feast, so called in Jude 12 and, according to a strongly supported reading, also

one taketh before *other* his own supper; and one is
22 hungry, and another is drunken. What? have ye not
houses to eat and to drink in? or despise ye the church
of God, and put them to shame that have not? What
shall I say to you? shall I praise you in this? I praise
23 you not. For I received of the Lord that which also I

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in 2 Pet. ii. 13, and no doubt referred to in 'the breaking of the bread' of Acts ii. 42. From this feast of fellowship the memorial Supper of the Lord was not yet distinguished, as the present verse shews. (See also Acts ii. 46.) If the members of the church had eaten together, instead of separately or in sections, regarding the meal as a feast of love and fellowship through 're-membrance' of their common Lord, and of their relation to him and his to them, it would have been a 'Lord's Supper' indeed.

21. taketh before other his own supper. As sometimes in the Greek club-feasts[1], each member or set of members brought his or their own food. The phrase 'taketh before other,' when compared with the phrase in verse 22, 'them that have not,' seems to imply that the well-to-do selfishly and graspingly consumed what they had brought before their poorer brethren could share in it, that is, before it could be distributed so that all could join.

22. This feast was not an occasion simply for satisfying hunger. That ought to be done at home. Therefore, even though many of the well-to-do might not have brought more than enough for a healthy appetite, it was the time to share it with the 'have-nots.'

the church of God. The 'church' is never, in the N. T., the building itself. Here it is the assembly of Christians degraded into a scene of mere self-concerned eating and drinking, and that, in some cases, to excess. The addition of the words, 'of God,' brands the contempt with the greater profanity.

23. I received of the Lord. The 'I' is, in the Greek, emphatic, as also is 'the Lord.' Some critics have, therefore, explained the expression as describing a special and immediate revelation by Christ to Paul of the actual facts and words connected with the original institution of the Supper. But the phrase does not force upon us so superfluous a miracle. It is sufficient to see a contrast between the source of that Supper of which Paul had taught the Corinthians, and the source of that supper which they had in forgetfulness allowed to be a scene of division and of excess: the latter came from selfishness, the former 'from the Lord.' 'Not from the Lord have you received your institution: it was from

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[1] This particular form of meal was now called *δεῖπνον ἀπὸ σπυρίδος*, 'supper (or dinner) from a basket.'

delivered unto you, how that the Lord Jesus in the night
in which he was betrayed took bread; and when he had 24
given thanks, he brake it, and said, This is my body,
which is for you: this do in remembrance of me. In 25
like manner also the cup, after supper, saying, This cup
is the new covenant in my blood: this do, as oft as ye

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the Lord that *I* received the institution I passed on to you.' It is the original source, not necessarily the immediate source, which is the point in Paul's asseveration. The words do not exclude indebtedness to ordinary apostolic tradition; but, as it was Paul who had communicated the institution in its nature, meaning, and manner, to the Corinthians, it was natural that he should speak of himself as the medium invested with the Founder's authority and commission.

Another solution is possible. The peculiar features of Paul's, and the Pauline Luke's, record of the institution (observe the unique tradition, 'This do in remembrance of me') suggest that Paul may be thinking of the Supper in its inner meaning as revealed to his reflecting judgement by the Lord, so as to be part of 'the mind of Christ' in him (ii. 16). This revelation he could correctly say he had received direct from the Lord; and, in the light of the transcendent significance of a right view of the Supper for purposes of Christian fellowship, he did not stop to distinguish between the reception of the actual fact and the reception of the spiritual interpretation of it.

24. brake: into pieces for distribution (Mark viii. 19).

This is my body: shattered by death; 'broken,' as a very early reading actually subjoins. Obviously not the identical body of him who was present in the body as he brake the bread. It was an 'acted parable.' The broken bread stood for the body to be broken by death, the life to be given for his disciples; and always, at this feast, the act was to remind them of the fact. That the bread was in no sense for Paul the literal body is further implied by his way of speaking of the cup: see next verse.

25. In like manner also the cup: that is, in like manner he took the cup and handed it round.

after supper. This implies that the bread had been part of the supper itself, not a special appendage to it. The cup referred to was the usual cup of thanksgiving at the conclusion of the passover feast. All this is consistent with the early practice which had not yet separated the Lord's Supper from the feast of fellowship.

This cup is the new covenant in my blood. The parabolic interpretation of the 'body' is here confirmed. Paul does not

26 drink *it*, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's
27 death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be
28 guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread,
29 and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he

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phrase his quotation, 'This cup is (or contains) my blood,' but, 'This cup is (that is, represents) the New Covenant (sealed) in my blood' (my death, verse 26), as the old Hebrew covenant had been sealed in the blood of sacrifice (Exod. xxiv. 8). So also in x. 16 he calls the bread and the cup a 'communion,' and not the actual body and blood. The New Covenant (not 'agreement between two parties,' but 'unilateral disposition provided by one') was a covenant of grace and forgiveness (Rom. xi. 27; Jer. xxxi. 31-34).

26. proclaim. An acted preaching. The Greek word is used (ii. 1, ix. 14) of the preaching of the gospel.

till he come: when the ceremony quickening remembrance will be out of place.

27. Wherefore . . . unworthily. In remembering and proclaiming the death *for all*, what room is there for selfishness or for separation of poor from rich? In remembering and proclaiming the death 'of the Lord,' what room is there for debauchery and excess?

guilty of the body and the blood. The Greek word[1] (as in Jas. ii. 10) signifies here 'offending against.' Such a man treats the death of the Lord profanely.

28. prove himself: to see that he is in the right attitude of mind towards the Supper as a remembrance and a proclamation of the death of the Lord for all.

so: after having found himself in the right attitude.

29. judgement: not final damnation: that God strives to prevent (verse 32) by temporary judgements, such as are mentioned in verse 30.

if he discern not the body. (It is not necessary to add 'the blood,' because, before death, it contained the blood, and this is the body which Christ gave up to death.) The Christian that partook of the feast of fellowship and remembrance without either fellowship or remembrance, but with selfishness or excess,

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[1] ἔνοχος.

discern not the body. For this cause many among you 30
are weak and sickly, and not a few sleep. But if we 31
discerned ourselves, we should not be judged. But 32
when we are judged, we are chastened of the Lord,
that we may not be condemned with the world. Where- 33
fore, my brethren, when ye come together to eat, wait
one for another. If any man is hungry, let him eat at 34
home; that your coming together be not unto judgement.
And the rest will I set in order whensoever I come.

Now concerning spiritual *gifts*, brethren, I would not **12**

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or both, did not 'form a discriminating judgement' (see verse 31, where the same verb is used) 'upon the body,' of which, in its spiritual ideas, the bread and wine were symbols.

30. For this cause: because judgement is thus eaten and drunk.

weak . . . sickly . . . sleep. Physical punishments of sickness and even death. Paul traces these to the misuse of the love-feast, but does not tell us the intermediate causes. Possibly excess was one. These judgements were inflicted by the Lord (see verse 32) with a view to the final salvation of men who, however imperfect, were nevertheless Christians.

31. if we discerned ourselves, &c. A discriminating judgement upon our own wrong attitude would save us from the judgments inflicted by the Lord.

32. chastened: as Paul himself, 2 Cor. vi. 9 ('chastened, and not killed').

condemned. Here the final judgement comes in.

33. This summing up shews that the main point has been—absence of Christian fellowship in the feast of fellowship.

34. The desire simply to satisfy the appetite brings in selfishness, the enemy of fellowship, and tends to self-indulgence and excess. Hence their **coming together** leads to 'judgement.'

the rest: details in the same connexion, and not on other subjects.

(*c*) THE SPIRITUAL GIFTS.

xii. *Discussion of the principle of spiritual gifts.*

xii. 1-3. THEME. *The test in all perplexity as to the genuineness of the Spirit's presence is 'confession of Christ.'*

ARGUMENT. You ask me about spiritual gifts. On this subject I want you to be well informed, especially as, in your heathen

2 have you ignorant. Ye know that when ye were Gentiles
ye were led away unto those dumb idols, howsoever ye
3 might be led. Wherefore I give you to understand, that
no man speaking in the Spirit of God saith, Jesus is
anathema; and no man can say, Jesus is Lord, but in the
Holy Spirit.

4 Now there are diversities of gifts, but the same Spirit.

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state, you knew nothing of a Spirit or spiritual power within you, but were carried away, now by one external influence, now by another, to the service of idols that had no voice speaking to your souls, and the souls of others through you; no force endowing you with power. I will tell you, then, how you can test the presence of the Spirit. No man has the Spirit if he can curse Jesus: no man can sincerely acknowledge Jesus as Lord without having the Spirit in him.

1. **I would not have you ignorant.** I will give you clearer instruction on this important point.

2. **led . . . howsoever ye might be led.** There was no revealing voice from the gods guiding and informing your spirits; it was custom, or priest, or other external authority.

3. **Wherefore I give you to understand.** You need, then, some criterion whereby to judge the unfamiliar force: I now give it you.

Jesus is anathema. One cannot conceive that this could be said in a church assembly, unless by some unbeliever (xiv. 24) who happened to come in and to speak. Possibly Paul is providing against the influence of unbelieving Jews; or is simply preparing by the negative side for the positive that is to follow.

no man can say. Paul takes sincerity for granted: a sham, perfunctory confession of Christ was not a characteristic of his day.

in the Holy Spirit: that is, by the power of the Holy Spirit within him producing faith. Every man acknowledging Jesus is 'inspired.'

xii. 4-11. THEME. *The validity of the one test, in spite of the Spirit dividing himself in the distribution of diverse endowments.*

ARGUMENT. It is true that there are diversities of endowments consequent on distribution, but it is the same Spirit that (as it were, dividing himself) distributes them. Or we may call them diversities of useful service, but it is the same Lord and Master that is served. Or we may look at them as diversities of powerful workings, whereby the several gifts actually work themselves out

And there are diversities of ministrations, and the same 5
Lord. And there are diversities of workings, but the 6
same God, who worketh all things in all. But to each 7
one is given the manifestation of the Spirit to profit withal.
For to one is given through the Spirit the word of wisdom; 8
and to another the word of knowledge, according to the
same Spirit: to another faith, in the same Spirit; and to 9

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in service, but it is the same God that worketh all these workings in all whom He has inspired. And each individual has the function assigned him of shewing forth the Spirit that inspires him; and that for the common advantage. To one and to another is given one endowment or another, but all by the one and the same Spirit distributing specially to each as he will.

4. diversities: the substantive of the verb rendered 'dividing' in verse 11. Not primarily 'differences' so much as 'apportionings,' and hence differences, as involved in division of labour.

5. ministrations: not different from the gifts, but the gifts in their function.

the same Lord. Cf. Col. iii. 24, 'Ye serve the Lord Christ.'

6. workings: *lit.* activities brought to effect; they are the gifts embodied in the services, and regarded from the point of view of the power in them. The 'energizer' is always God; He is the ultimate source of all spiritual power (Phil. ii. 13). He gives the Spirit through Christ.

who worketh all things in all: that is, 'all effective workings in all Christians.' The sphere is here limited by the context.

7. But. Perhaps 'and'; for not only is the Spirit given by God to each, but it is given to be manifested, publicly displayed, for the common good.

8. word of wisdom. Teaching of the deep things of God, His ways of salvation, which the Spirit alone can search out and reveal. See ii. 6, 10 and notes there. Such teaching appeals to the intuitional faculty.

word of knowledge. Teaching which appeals to the rational faculty, and seeks to shew the reasonableness of the intuitions. Thus the intellectual is made a buttress of the moral and spiritual.

according to the same Spirit. The intellect must not run riot: it must always keep 'in conformity with' the Spirit which owns the Lordship of Christ (verse 3).

9. to another faith. The Greek word for 'another[1]' in this

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[1] ἑτέρῳ.

10 another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of

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clause means 'to a man of *another kind*' (see the same word used with 'glory' in xv. 40).

faith: i. e. a 'great' faith, a potent faith (Heb. xi. 33). In this context (see what follows) it is the wonder-working faith of Matt. xvii. 20, as opposed to 'little faith.'

in the same Spirit: in connexion with the same Spirit, as the teaching before mentioned.

to another gifts of healings. The Greek word for 'another[1]' here means 'another of the same kind' as the man with the wonder-working faith. So also with the next three clauses.

10. workings of miracles. The Greek word for 'miracles' here probably implies works mightier and more striking than healings; in this category came expulsion of demons (Luke x. 17, '*Even the demons* are subject unto us'); perhaps also such punishments as are referred to in v. 5; 2 Cor. xiii. 2 f.; Acts xiii. 11; and 1 Tim. i. 20. Healings and these striking works lie in the material region, the two following kinds in the spiritual.

prophecy. No mere preaching, but a 'forth-telling' of a special revelation (xiv. 26–30) from God, as in the times of the O. T. (Amos iii. 7), so also in those of the N. T. (Eph. iii. 5). This special gift (xiii. 2, 8) was due to a special faith (Rom. xii. 6), and was widely possessed in different degrees (Rom. xii. 6) at Corinth (xiv. 31); but there might be spurious prophecy (Matt. vii. 15; 1 John iv. 1) as well as genuine, and hence discernment was needed. So—

discernings of spirits. 'Discernings,' in the plural, because the gift is not for regular exercise, but only for the occasions on which it is required.

to another divers **kinds of tongues.** Again a new class of man; 'another' man of a different kind, including under its head the man of the next clause.

kinds of tongues: quite different from the 'kinds of *languages* (voices)' at xiv. 10. These 'tongues' are not languages or dialects. Whatever the tongues may have been at Pentecost, it is uncalled for to import the idea of languages or dialects into the case of Cornelius (Acts x. 46) or of the disciples at Ephesus (Acts xix. 6). What Cornelius and his companions are recorded to have been doing is 'magnifying God,' and this implies delighted, enthusiastic, ecstatic (xiv. 14, 23) utterance, and not utterance in a foreign language. And in xiv. 2 it is affirmed that 'he that

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[1] ἄλλῳ.

tongues; and to another the interpretation of tongues:
but all these worketh the one and the same Spirit, 11
dividing to each one severally even as he will.
For as the body is one, and hath many members, and 12

speaks with a tongue speaks not to men,' which is precisely what the man does that speaks in a foreign (which is also a human) language. Moreover, we never find (except possibly in Acts ii) that those whose languages are foreign are addressed with these tongues, nor does Paul (in xiv) speak as if any 'tongue' whatever would be intelligible to them. But it is easier to say what a 'tongue' was not than to say what it was. For more on this ecstatic phenomenon see xiv and the notes there. It is noticeable that Paul deals last with that spiritual gift which the Corinthians ranked first, on account, we may conclude, of its sensational characteristics, which impressed their heathen friends.

interpretation of tongues: see again xiv. 2. The 'tongue,' being unintelligible to men, needed interpretation for their benefit. Even the man that spoke with the tongue spoke without understanding what he said, and the ability to interpret his own utterance was to be made a special subject of prayer (xiv. 13). But some kindred spirit[1], with insight into such states of mind, might be present, and then, by his interpretation, the utterance could be made profitable to the church assembly. If no such interpreter was available, the enthusiasm (Paul advised, xiv. 28) should be restrained from public expression.

11. but all these: i. e. these gifts.

the one and the same. There is but one, and he is always the same—the Spirit that prompts the confession of Christ as Lord (verse 3). There is no contradiction between this verse and verse 6: the Spirit is the worker distributing according to his will because God works His will by the Spirit.

xii. 12-31. THEME. *The church with its various members is like the human body.*

ARGUMENT. Take the analogy of the human body. It has many members, and all the members, though many, form one body. So it is with Christ, the informing personality of the church: he has only one body, though it has many members. The one Spirit which we all, men of all races and all ranks, obtained by the faith that brought us to baptism, bound us all there and then in one body; and with this one Spirit we were one and all imbued,

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[1] ἄλλῳ, another of the same tendency, with the gift of interpretation added.

all the members of the body, being many, are one body;
13 so also is Christ. For in one Spirit were we all baptized
into one body, whether Jews or Greeks, whether bond or
14 free; and were all made to drink of one Spirit. For the
15 body is not one member, but many. If the foot shall

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as though saturated with a new 'elixir of life.' All, I say—for the body is not one member but many. Even if the more lowly members should complain that they are not the more exalted members, they still have a position in the body. If the whole body were one of the more exalted members, what would it be without the other members? But, as the fact stands, each member has had its place assigned to it by God, as He pleased and not as it pleased. Or, again, if all the several members were the same kind of member, would there be a body at all? But the actual fact is that, on the one hand, they are many members, and, on the other, they are one body. And the more exalted members cannot dispense with the lowlier. Nay, it is truer to say that the members held to be the weaker are as indispensable as the stronger, and those parts of the body which we think less honourable or less comely we deem worthy of more careful or more becoming clothing, the other parts not calling for such attention. God ordained this principle of compensation to promote unity and mutual consideration. The consequence is that the suffering of one is the suffering of all, honour to one is honour to all. You see the point of my illustration. You, as a church, are Christ's body, and each of you is a member of it. God has ordained a variety of functions in the church, some higher, some lower. Have all church members the same function, the same gift? Yet you should earnestly desire the higher gifts, seeking by prayer and preparation to be fit for the higher functions. I will go further than a mere injunction: I will point out to you forthwith the one way above all others in which this your desire should walk.

12. so...is Christ. We should have expected, 'so is the church.' But Christ is regarded here as the living personality whose the 'body' is, the Lord and Master (verse 5) of the members. Plainly, from verse 21, Paul is not thinking here of Christ as the 'head.'

13. Baptism, as is Paul's habit, is viewed as representing faith, through which the Spirit comes (Gal. iii. 2 and 26-28). Nothing welds men together like the same spirit.

made to drink of: *lit.* 'drenched with.'

14. The apostle here turns the thought round the other way: there is no tautology. Verse 12 spoke of the oneness of the body: this verse, of the multiplicity in that oneness.

say, Because I am not the hand, I am not of the body;
it is not therefore not of the body. And if the ear shall 16
say, Because I am not the eye, I am not of the body; it
is not therefore not of the body. If the whole body were 17
an eye, where were the hearing? If the whole were
hearing, where were the smelling? But now hath God 18
set the members each one of them in the body, even as
it pleased him. And if they were all one member, where 19
were the body? But now they are many members, but 20
one body. And the eye cannot say to the hand, I have 21
no need of thee: or again the head to the feet, I have
no need of you. Nay, much rather, those members of 22
the body which seem to be more feeble are necessary:
and those *parts* of the body, which we think to be less 23
honourable, upon these we bestow more abundant
honour; and our uncomely *parts* have more abundant

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15. The fable of Menenius Agrippa to the Roman plebs when they seceded to the Sacred Mountain had the same vivid personification. Shakespeare introduces it into his *Coriolanus* (i. 1).

therefore: because it murmurs at its inferior position as foot instead of hand, ear instead of eye, and declares for standing aloof. The facts are too stubborn for any theory of separation. So all whose spiritual gifts were inferior were still 'of the body.'

17. So let each member of the church reflect that he has a function to be discharged by him alone.

18. This function is God's apportionment.

19, 20. It is only by variety in unity that the body can exist. The application might have been made—'If you all only spoke with tongues, where would the efficiency of the church be?'

21. A word to any who, having, or thinking they had, the higher gifts, were inclined to despise others.

22. much rather: that is, with much stronger reason may we say.

feeble. Paul does not name these: his thought must remain undefined. The parts which he calls 'less honourable' and 'uncomely' require no definition, any more than those which he calls 'comely.'

23. The Targum of Onkelos calls the coats of skins mentioned in Gen. iii. 21, 'clothing of honour' (Evans).

24 comeliness; whereas our comely *parts* have no need:
but God tempered the body together, giving more abun-
25 dant honour to that *part* which lacked; that there should
be no schism in the body; but *that* the members should
26 have the same care one for another. And whether one
member suffereth, all the members suffer with it; or *one*
member is honoured, all the members rejoice with it.
27 Now ye are the body of Christ, and severally members
28 thereof. And God hath set some in the church, first
apostles, secondly prophets, thirdly teachers, then mir-

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24. The civilized practice of careful and modest dressing is traced to Divine prompting. It may be even called a human instinct in some degree, for few savages are entirely uncovered.

but God . . . giving . . . honour. It was not men but God that made up the body of comely parts that should be open to the view, and less comely parts that should be modestly hidden from view, as with special honour and reverence. God so created man as to teach him to clothe himself.

25. the same care: because they feel the importance of each relatively to the whole. In the Corinthian church, on the contrary, some were 'despised' (vi. 4); and hence came 'schisms' in the church.

26. This sympathy in damage or betterment is, in the church, not a duty, but, as in the body, an inevitable fact.

honoured: glorified, in the sense of manifestly improved or developed, or, perhaps (as in verses 23, 24), carefully cherished with the 'honour' of suitable clothing.

27. Direct application of the analogy. Christ, as in verse 12, not the head, but the owning and inspiring personality. Each church was a 'body of Christ.'

28. some . . . first, &c. The construction originally intended, 'some . . . others,' is changed into a catalogue in order of value, some 'gifts' being more essential to church life than others, and the gift of tongues once more coming last.

in the church: that is, the church generally, not only at Corinth but elsewhere (Eph. i. 22, 23).

first apostles. Without apostles, the witnesses of the living Christ, and the founders of churches, 'the church' would not have been. The name has here its highest sense, not the less distinctive sense of 'travelling messengers' (2 Cor. viii. 23).

secondly prophets: inspired revealers (xiv. 30), occasionally foretellers (Acts xi. 28) of God's will, whose gift enabled

acles, then gifts of healings, helps, governments, *divers*
kinds of tongues. Are all apostles? are all prophets? 29
are all teachers? are all *workers of* miracles? have all 30
gifts of healings? do all speak with tongues? do all
interpret? But desire earnestly the greater gifts. And 31
a still more excellent way shew I unto you.

If I speak with the tongues of men and of angels, but 13

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them to build up (xiv. 3) the churches the apostles had founded, and to impress unbelievers (xiv. 24, 25). They were sometimes visitors (Acts xi. 27, 28), sometimes resident (Acts xiii. 1).

thirdly teachers. These appear to have been men less markedly endowed with revealing and convincing power, but possessed of a faculty of elucidation and direction. Probably they were, in the main, resident members of the churches they served, presbyters with a capacity for 'labouring in word and doctrine' (1 Tim. v. 17).

But it must not be supposed that these, or any functions, in the early church were separated by hard and fast lines. One man might combine several functions according to qualifications and circumstances. Thus (Acts xiii. 1) Paul was a 'prophet and a teacher' at Antioch before he was an apostle; and he could say (xiv. 18), 'I speak with tongues more than you all.'

then miracles: instead of 'workers' of miracles. The 'then' marks a change to the impersonal method of speaking, adopted probably for brevity.

helps may refer, without limitation, to the necessities of those who are weak (Acts xx. 35) in health, wealth, or spiritual knowledge. This gift is apparently not miraculous, nor is the next.

governments: powers of presiding and guiding (Prov. xi. 14). The Greek word recalls the steering of a ship.

30. do all interpret? that is, the ecstatic utterances of the tongues (verse 10).

31. Though all gifts have their place and importance, and though all Christians cannot have all gifts, yet do not be content with a lower gift (like that of tongues) if you can attain a higher (like prophecy). See xiv. 1, last clause.

a still more excellent way: rather, as in the argument above given, 'going further than an injunction, I point out to you a way above all others.'

xiii. 1–13. THEME. *The praise of love as the indispensable element for the spiritual gifts to move in.*

ARGUMENT. Spiritual endowments—tongues, even though

have not love, I am become sounding brass, or a clanging
2 cymbal. And if I have *the gift of* prophecy, and know
all mysteries and all knowledge; and if I have all faith,

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angelic, prophecy, even though combined with all knowledge, faith, even though working the mightiest wonders—are, without love, valueless to the man endowed. The very works of love, even to the painful surrender of life itself, avail him nothing unless love prompt them. Love embodies itself in kind thoughts, feelings and ways. Love has a nature that makes it everlasting: not so prophecy, tongues or knowledge: suited as they are to a state of imperfection, they, like the imperfection of a child, shall hereafter make way for what is full-grown. Faith, hope, love are the three abiding graces, and the greatest of these is love.

tongues: powers of ecstatic utterance, so immoderately prized in the Corinthian church.

of men and of angels: put together by way of reaching a climax.

love. The Greek equivalent[1], *agapē*, had not existed in classical Greek. The Greeks had *eros* for the love of beauty, *philia* for the love of a friend, *philanthropia* for general friendship towards mankind. The verb in classical Greek had involved 'esteem,' and the substantive had been used in the Septuagint most comprehensively as love for wife, friend, or God. It is therefore the best Greek word for Christian love, since, while it signifies 'goodwill' based on esteem and on the religious spirit, it does not exclude personal affection or a comprehensive regard for the race. This love is the love of one's neighbour, seeking the good of others in a self-forgetting way. The old translation 'charity' (a word now commonly narrowed to almsgiving or kindly judgement) came from Jerome's rendering *caritas*, his substitute for the more doubtful *amor*.

sounding brass, &c.: instruments of unpleasing and inarticulate noise. Love would seek the good of others by interpretation (xiv. 13).

2. prophecy . . . mysteries . . . knowledge. The prophet, the man of inspired utterance, was not necessarily a man endowed with a gift for speculation or investigation. Paul supposes here an unusual combination of gifts, the 'inspiration of a seer' joined to 'the intellect of a philosopher' (Findlay). For 'mysteries' see note on ii. 1.

faith . . . mountains: the faith that overcomes the greatest difficulties. The proverbial figure of removing mountains occurs Matt. xvii. 20, xxi. 21.

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[1] *ἀγάπη*.

so as to remove mountains, but have not love, I am
nothing. And if I bestow all my goods to feed *the poor*, 3
and if I give my body to be burned, but have not love,
it profiteth me nothing. Love suffereth long, *and* is 4
kind; love envieth not; love vaunteth not itself, is not
puffed up, doth not behave itself unseemly, seeketh not 5
its own, is not provoked, taketh not account of evil;
rejoiceth not in unrighteousness, but rejoiceth with the 6
truth; beareth all things, believeth all things, hopeth all 7

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3. From tongues he has risen to prophecy and from prophecy to faith: now he rises to works of love itself.

bestow: *lit.* (to quote Coleridge from Stanley) 'Though I dole away in mouthfuls all my property or estates.' Who that has witnessed the almsgiving in a Catholic monastery, or the court of a Spanish or Sicilian bishop's or archbishop's palace, where immense revenues are syringed away in farthings to herds of beggars, but must feel the force of the apostle's half satirical word[1]?

body . . . burned: a still higher work, the surrender of the bodily 'self.' Instead of 'to be burned' we should probably read 'that I may boast,' the Greek for this being supported by the strongest group of manuscripts. Self-glorification may be the motive even in martyrdom.

4. Love is here personified. **suffereth long:** controls resentment in face of provocation. **kind:** the gentle, amiable side of goodness (Rom. ii. 4). **vaunteth:** outward display. **puffed up:** inward arrogance.

5. unseemly: without delicacy of feeling as exhibited in behaviour to others. **provoked:** embittered. **taketh not account of evil:** puts not to the injurer's account the evil he inflicts. **rejoiceth not in unrighteousness:** that is, of others, even if you gain by it. **with the truth:** when truth comes to her own, even if you lose by it. **truth:** truth in action, right conduct (John iii. 21).

7. beareth all things. Love is not crushed or drowned (Song of Sol. viii. 7) by what she has to bear in her work of service. The Greek word[2] suggests neither non-resistance nor pusillanimity. Love adopts various forms of action, but all the while she persists.

believeth all things: not with credulity, but with the general

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[1] ψωμίσω. [2] στέγει, as in ix. 12.

8 things, endureth all things. Love never faileth: but
whether *there be* prophecies, they shall be done away;
whether *there be* tongues, they shall cease; whether *there*
9 *be* knowledge, it shall be done away. For we know in
10 part, and we prophesy in part: but when that which is
perfect is come, that which is in part shall be done away.
11 When I was a child, I spake as a child, I felt as a child,
I thought as a child: now that I am become a man,
12 I have put away childish things. For now we see in
a mirror, darkly; but then face to face: now I know in
part; but then shall I know even as also I have been

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determination to put on a neighbour's words and actions the best construction possible.

hopeth all things. As she thinks the best, so she hopes the best; and meanwhile she has patience; she—

endureth all things: will not allow her patience in trust and in hope to be worn out.

8. never faileth: *lit.* 'never falleth,' like a slain warrior. A natural summary of what has just been said, and a bridge to the contrast that ensues.

whether there be, &c. The reference is to the spiritual gifts and their temporary purpose. What is fragmentary, partial, spasmodic, will cease when that which is whole, perfect, continuous, shall come; fragmentary revelations, fragmentary inspirations to inarticulate praise, fragmentary insights into mysteries, correspond only to the time of immaturity and imperfection; as childish utterances, aims, judgements, correspond to the time of childhood. The 'broken lights' will be eclipsed by the sunlight.

12. in a mirror, darkly. The picture Paul presents to us is that of a man seeing the figure of another in one of the imperfectly reflecting metal mirrors of that day: the figure is blurred, dim, like truth 'in a dark saying.' This is contrasted with the sight of the same man 'face to face.' So shall we be face to face with God. The Greek expressions for 'face to face' and 'darkly' are borrowed from what in Num. xii. 8 (LXX) God is represented as saying in regard to the converse He had with Moses.

shall I know . . . I have been known: in each case 'fully,' as in the marg. 'I have been known' (strictly, 'I was fully taken knowledge of') refers to the apprehension and recognition by God of the converted Paul in all that he was. See viii. 3; Gal. iv. 9.

known. But now abideth faith, hope, love, these three; 13
and the greatest of these is love.

Follow after love; yet desire earnestly spiritual *gifts*, 14

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13. now: that is, 'as the fact is.'

abideth: while the 'spiritual endowments' pass away. 'Trust' in God, 'hope' in Him, 'love' for Him; all these also in relation to our brethren; these will last for ever.

and the greatest, &c. For love ('God is love') gives faith and hope their highest value in redeeming them from self-centred aims.

xiv. 1–25. THEME. *Superiority of the prophetic gift to the gift of tongues,* (1) *for edification,* (2) *even for conversion.*

ARGUMENT. Let love be your guiding star; yet, in the way of love, desire earnestly the spiritual gifts you have written of to me; but, above all, the gift of prophecy. The ecstasy of a tongue is intelligible only to God: the intelligible prophetic exposition of a revealed truth edifies, encourages, consoles men. The ecstasy of a tongue edifies the man himself alone: prophecy edifies the church. Speak with tongues, by all means, all of you; but I would rather you prophesied: only if he interpret his ecstasy can the man with the tongue stand on a level of usefulness with the prophet. What would be the use of my speaking to you in a tongue unless by explanation I could inspire or teach you? Even lifeless instruments of music give forth mere senseless noise unless the notes be articulately distinct: imagine an unintelligible trumpet-call to battle! So also you, unless you speak intelligibly, speak only into the air. Of all the languages the world contains, not one is a language dumb like this. Accordingly, you who hanker after spiritual powers, let your aim be to edify the church; and then be endowed abundantly. Let me therefore urge him that has the gift of tongues to pray for the gift of interpretation also. In public prayer with a tongue the spirit is devotional, but the thinking faculty is barren: it shapes nothing that can be conveyed to others. The ideal in worship is that the devotional and the thinking faculties should work in conjunction, both in prayer and in praise; otherwise, how can the listener, not understanding your meaning, join himself to your giving of thanks? How can he be built up in the faith, however good and true your thanksgiving may be? Though I speak with tongues more than any of you, I would rather, in public worship, speak five words with my understanding, so as to instruct others, than ten thousand words in an unintelligible tongue. Be not children in your intellectual faculties; in malice, indeed, be less than children, be babes; but in your intellectual faculties be grown men. Tongues have their use, but it is a lower use. God's despairing sign to a deaf and disobedient Judah came in chastisement through the strange-

2 but rather that ye may prophesy. For he that speaketh
in a tongue speaketh not unto men, but unto God; for
no man understandeth; but in the spirit he speaketh
3 mysteries. But he that prophesieth speaketh unto men
4 edification, and comfort, and consolation. He that
speaketh in a tongue edifieth himself; but he that
5 prophesieth edifieth the church. Now I would have
you all speak with tongues, but rather that ye should
prophesy: and greater is he that prophesieth than he
that speaketh with tongues, except he interpret, that the
6 church may receive edifying. But now, brethren, if I
come unto you speaking with tongues, what shall I profit
you, unless I speak to you either by way of revelation,
or of knowledge, or of prophesying, or of teaching?
7 Even things without life, giving a voice, whether pipe or

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tongued Assyrians. So unintelligible tongues are a sign to the unbelieving: intelligible prophecy is for the believing. A whole church speaking with tongues would astonish and perplex an unbelieving spectator. But prophecy in the mouths of all might move and change even an unbeliever, his conscience being aroused and awed by this united testimony to truth, till he is driven to confess the presence of God.

2. no man understandeth: *lit.* 'hears,' that is, with understanding.

mysteries: capable, however, of being revealed by interpretation: see verses 5, 13, 27.

3. comfort: not consolation, but encouragement in duty. It is from the late Latin *confortare*, 'to strengthen.'

6. now: the logical 'now'; 'as the case stands'; interpretation being indispensable to edification.

if I come. No emphasis on the 'I,' as though he were different from others, or were now on the point of coming to them. The 'I' only transfers the case to himself as an individual.

revelation . . . knowledge . . . prophesying . . . teaching. The two last correspond respectively to the two first as the ways of imparting them; prophesying being the inspired, potent exposition and enforcement of a truth borne in upon the prophet's mind; teaching, the quieter impartation of more subtle knowledge to those capable of grasping the deep things of God. See ii. 1, 6, viii. 7.

harp, if they give not a distinction in the sounds, how
shall it be known what is piped or harped? For if the 8
trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue 9
speech easy to be understood, how shall it be known
what is spoken? for ye will be speaking into the air.
There are, it may be, so many kinds of voices in the world, 10
and no *kind* is without signification. If then I know not 11
the meaning of the voice, I shall be to him that speaketh
a barbarian, and he that speaketh will be a barbarian
unto me. So also ye, since ye are zealous of spiritual 12
gifts, seek that ye may abound unto the edifying of the
church. Wherefore let him that speaketh in a tongue 13
pray that he may interpret. For if I pray in a tongue, 14

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7. distinction: the notes being so clearly and distinctly sounded that the listener receives intelligently the impression they are intended to convey.

9. by the tongue: the ordinary speaking tongue, not here the ecstatic 'tongue' or utterance. **ye:** in opposition to the 'things without life' of verse 7.

10. There are, it may be, so many: a guessing phrase, leaving the number open. What is meant is, However many there may be, what is about to be said is true of them all.

voices . . . without signification. 'Voices . . . voiceless' would more accurately represent the identity of expression in the Greek. 'A voiceless voice' stands for a voice, a means of utterance, a language, which conveys no meaning; like the sound made by a dumb man. And any ecstatic utterance, uninterpreted, was something like this abnormity.

11. the meaning: *lit.* the 'force.' An utterance conveying no meaning is as bad as a foreign language to a man wholly unacquainted with it.

12. zealous. A word of gentle irony directed at the Corinthian exaggerated estimate of the gift of tongues.

seek that ye may abound, &c. A compressed sentence. The writer seems to combine two ideas: (1) Let the edification of the church be your aim; (2) That condition being satisfied, seek to have gifts in abundance.

13. pray that he may interpret: more correctly, 'pray for the gift of interpretation.'

my spirit prayeth, but my understanding is unfruitful.
15 What is it then? I will pray with the spirit, and I will
pray with the understanding also: I will sing with the
16 spirit, and I will sing with the understanding also. Else
if thou bless with the spirit, how shall he that filleth the
place of the unlearned say the Amen at thy giving of
17 thanks, seeing he knoweth not what thou sayest? For
thou verily givest thanks well, but the other is not edified.
18 I thank God, I speak with tongues more than you all:
19 howbeit in the church I had rather speak five words with
my understanding, that I might instruct others also, than
ten thousand words in a tongue.

20 Brethren, be not children in mind: howbeit in malice

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14. spirit . . . understanding. The 'devotional feeling' may become so highly excited that the 'reflective faculty' is overwhelmed. The spirit requires the intellect for the conveyance of spiritual impressions to others: this is the 'fruit' the intellect bears, and, first of all, naturally, to the man himself, who, if his intellect is awake, can then, and then only, present his spiritual mood to his own mind as the indispensable preliminary to the presentation of it to others for their edification.

15. What is it then? What then are the conditions of the true public use of such gifts?

pray . . . sing. It may be noted in passing that there is no room in the context for the thought of liturgical prayer or liturgical singing. All in this connexion of spiritual gift was spontaneous.

sing. The Greek word would admit of musical accompaniment.

16. bless: that is, 'thank God.'

the unlearned: the brother not acquainted with the meaning of the utterance.

the Amen. The customary 'Amen' (customary also in the Jewish synagogue) by which the listener associated himself with the prayer or thanksgiving.

19. that I might instruct. Not so much here the direct object as the nature of the speaking: 'speak five words so intelligibly as to instruct others also.'

20. children: whose discriminating powers are only in embryo, and who therefore prefer the showy to the substantial, as the Corinthians did in their overestimate of ecstatic tongues.

be ye babes, but in mind be men. In the law it is 21
written, By men of strange tongues and by the lips of
strangers will I speak unto this people; and not even
thus will they hear me, saith the Lord. Wherefore 22
tongues are for a sign, not to them that believe, but to
the unbelieving: but prophesying *is for a sign*, not to

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21. the law: used here, as occasionally elsewhere (e. g. Rom. iii. 19, a quotation from the Psalter), of the O.T. generally. The quotation here is from Isa. xxviii. 11 f., but is not in exact accordance either with the LXX or with the Hebrew. The Greek version of Aquila, however, and the LXX text of Origen give the passage somewhat in Paul's form.

The apostle's object is to justify from prophecy what he is about to affirm—that unintelligible speech has its function rather as a portent to the unbelieving and disobedient than as a message to the faithful. The intelligible warnings of the prophet Isaiah had elicited in response, from the faithless priests and prophets, only mockery at what they regarded as monstrous and senseless iteration. They jeered at him as a mad gibberer (cf. verse 23). Then the prophet predicts how God will take them at their word, and speak to them with real unintelligibility: 'Through a gibbering people and a foreign tongue will He verily speak to this people.' The unintelligible voices of the invading Assyrians were to be to these unbelieving priests and prophets a sign of judgement. In drawing his parallel, Paul points this out as one of the functions of the unintelligible ecstatic utterances. But we need not accept the repellent view that either in Isaiah's day or in Paul's was the portent designed by God to confirm unbelief. The Greek word for 'sign,' like its English equivalent, always suggests something intended to awaken attention, and, perchance, reflection. We might compare this possible effect of the 'gibbering tongues' with that of our Lord's mysterious parables, and interpret accordingly the apparent hardness of Mark's and Luke's version of his aim by the softer presentation of Matthew (Mark iv. 12; Luke viii. 10; Matt. xiii. 13). The very perplexity induced by the mystery may fasten itself upon the mind and prove an instigation to thought, 'where truth in [plainest] words shall fail.'

22. tongues are for a sign: not their only, nor indeed their principal, function: see verses 5, 14. (See also note on verse 23.)

prophesying is for a sign. The words in italics are not in the Greek, and are perhaps unsuitable. 'Prophesying is for them that believe,' without any reference to a sign. It requires, as a prerequisite to its proper effect, belief in the inspiration of the speaker.

23 the unbelieving, but to them that believe. If therefore
the whole church be assembled together, and all speak
with tongues, and there come in men unlearned or un-
24 believing, will they not say that ye are mad? But if all
prophesy, and there come in one unbelieving or unlearned,
25 he is reproved by all, he is judged by all; the secrets of
his heart are made manifest; and so he will fall down on
his face and worship God, declaring that God is among
you indeed.

26 What is it then, brethren? When ye come together,

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23. all speak with tongues: not necessarily together, but in succession; there being no variation in the unintelligibility.

unlearned: uninitiated in the nature of this gift.

mad. The immediate effect is astonishment, and perhaps scorn; a secondary effect may indeed be curiosity and inquiry, but the chance of this is too remote to be anything but an 'off chance.'

24. A case in which prophesying, though properly requiring faith on the part of the hearer, may produce an effect even upon a non-Christian man: his own heart may be revealed to him, and he may be led to recognize the Divine insight of the assembly in its united testimony to a truth that 'finds him.'

xiv. 26–33. THEME. *Practical regulations for the public employment of these gifts.*

ARGUMENT. The case being such between tongues and prophecy, how can the use of them best be regulated? In your church assembly each man has his gift of utterance, but he must not use it except for edification. Proceed then on this wise. Let two, or three at most, speak with tongues, and these in turn, and let one interpret. No interpreter, no tongue—at least in the church assembly: let the tongue be then kept for private communion with God. As to prophets, let two or three of them speak, and the rest discern between the real and the unreal in their inspiration: and let no one man's prophesying be prolonged so as to stand in the way of the utterance of a revelation suddenly made to another. For thus ye can all prophesy, one by one, for the instruction and encouragement of all. And one prophet is fully able to give way to another prophet, for his spirit is subject to his own control. Else would God be a God of turbulence in public worship, and not of peace and harmony.

each one hath a psalm, hath a teaching, hath a revelation,
hath a tongue, hath an interpretation. Let all things be
done unto edifying. If any man speaketh in a tongue, 27
let it be by two, or at the most three, and *that* in turn;
and let one interpret: but if there be no interpreter, let 28
him keep silence in the church; and let him speak to
himself, and to God. And let the prophets speak *by* two 29
or three, and let the others discern. But if a revelation 30
be made to another sitting by, let the first keep silence.
For ye all can prophesy one by one, that all may learn, 31
and all may be comforted; and the spirits of the prophets 32
are subject to the prophets; for God is not *a God* of 33
confusion, but of peace; as in all the churches of the
saints.

Let the women keep silence in the churches: for it is 34

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26. a psalm: singing perhaps beginning the service.

a teaching . . . a revelation. 'Teaching,' that is, 'a word of knowledge' in explanation of the 'deep things of God' (xii. 8); 'revelation,' inspiring a powerful exposition and enforcement of God's will.

interpretation: that is, of the tongue.

28. no interpreter (present). As the possessors of the various gifts were known, the absence of an 'interpreter' would be obvious.

29. discern. See xii. 10, 'discernment of spirits.' All 'spirits' were not of God (1 John iv. 1, 2): some prophecy might be more of man than of God.

30. Paul urges that no prophet should monopolize the time of the assembly to the exclusion of others.

32. It is to be no excuse for such monopoly that the prophetic spirit leaves the prophet no will of his own.

33. as in all the churches of the saints is more appropriately attached to verse 34 (cf. xi. 16), in spite of the difficulty arising from the repetition of the phrase 'in the churches.'

xiv. 34-36. THEME. *The women are to be exceptions to this universal prophesying.*

ARGUMENT. Let the practice, in all the churches, of imposing silence on the women, be your practice also. They must be in subjection, as our law also teaches. They have their husbands

not permitted unto them to speak; but let them be in
35 subjection, as also saith the law. And if they would
learn anything, let them ask their own husbands at home:
for it is shameful for a woman to speak in the church.
36 What? was it from you that the word of God went forth?
or came it unto you alone?

37 If any man thinketh himself to be a prophet, or
spiritual, let him take knowledge of the things which
I write unto you, that they are the commandment of

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at home to learn from: it is a disgrace to a woman to talk in the church assembly. Have you any special claim to break this church practice? Did the gospel originate with you Corinthians? Or were you the only objects of it?

34. as also saith the law: i.e. the Jewish sacred books as a whole: for example, Gen. iii. 16.

35. if they would learn. They must not even ask questions, seeking knowledge or satisfaction for their curiosity at the expense of publicity. Still less must they ask questions if the asking is a mere excuse for publicity.

their own husbands. This does not suggest that Paul speaks only of married women. What was forbidden to the married would be still more unsuitable to the unmarried. What Paul is thinking of is simply that the married have a natural and an unostentatious way of obtaining the information they desire.

shameful. The same word as that used in xi. 6 of a woman shorn or shaven. Paul saw nothing but mischief in Christianity being confounded with public indecency. And apparently public opinion in this respect was in accordance with his own. (See Introduction, pp. 33 f.)

36. What right have you to be peculiar in your customs in this important matter? You have not even the excuse of being the mother-church of Christendom. Then you might perhaps claim to set a pattern. Nor are you the only Christian church, without precedents to follow or consensus of opinion to consider.

xiv. 37-40. THEME. *Concluding and summarizing remarks addressed* (1) *to the prophets and to those otherwise spiritually endowed,* (2) *to the whole church as to the relative desirability of the two gifts, and as to general orderliness in their public services.*

37. or spiritual: that is, endowed with some spiritual gift: tongues are, of course, specially referred to.

take knowledge of. The same strong word as in the last sentence of xiii. 12.

the Lord. But if any man is ignorant, let him be 38
ignorant.

Wherefore, my brethren, desire earnestly to prophesy, 39
and forbid not to speak with tongues. But let all things 40
be done decently and in order.

Now I make known unto you, brethren, the gospel 15

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38. ignorant, let him be ignorant. If any one (man or woman) does not know, does not recognize a commandment of the Lord when he sees it, I cannot stay to argue further with such a one, nor can I expect him to obey me.

39. Wherefore. Summing up the section xii—xiv. Paul's estimate of the relative merits of the two gifts is here quite obvious: prophecy is to be earnestly desired: tongues are only not to be hindered.

40. all things. Whatever gifts are publicly exercised, let that exercise be with decorum.

The justification and explanation of the bodily resurrection of the dead as an article of Christian belief. xv. 1-58.

(*a*) xv. 1-19. THEME. *First step in the reasoning—the undoubted bodily resurrection of Christ.*

(1) verses 1-11. THEME. THE UNITED APOSTOLIC TESTIMONY TO THIS RESURRECTION.

ARGUMENT. I call your attention to the substance and the form of the gospel which you had from me, and on which your position as saved men rests, if you hold it fast; unless, indeed, you believed without due consideration. Among my first teachings I taught you of Christ's death, as predicted in the Scriptures, to take away our sins; also of his burial consummating that death; of his speedy resurrection as also predicted; and of his several subsequent appearances to apostles and others, one of these appearances to more than five hundred brethren at once, most of whom are still alive to tell of it: last of all, of the final appearance, the appearance to me, the least of the apostles, and really unworthy of the name of apostle after my persecution of God's church. Yet my apostolic testimony is none the less trustworthy; for it is God's grace that has made me the apostle I am, and has brought forth such fruit in me that (take this as a proof) I have laboured more than all the rest. Well, however this may be, they and I preach the same gospel, and this same gospel was what you believed.

1, 2. Four steps rising in a climax, (1) preaching, (2) acceptance, (3) Christian position, (4) way of final salvation. These form a broad ascent to his argument.

which I preached unto you, which also ye received,
2 wherein also ye stand, by which also ye are saved; *I*
make known, *I say*, in what words I preached it unto you,
3 if ye hold it fast, except ye believed in vain. For I
delivered unto you first of all that which also I received,
how that Christ died for our sins according to the scrip-
4 tures; and that he was buried; and that he hath been
5 raised on the third day according to the scriptures; and
6 that he appeared to Cephas; then to the twelve; then
he appeared to above five hundred brethren at once, of

1. make known: not for the first time, of course. He states it afresh that he may base an argument upon it.

2. in what words: here the form: in verse 1 the substance was implied.

except ye believed in vain: marg. 'without cause.' Neither of these renderings seems to be as pointed as the classical meaning of the Greek word[1], 'hastily,' 'rashly,' 'without due consideration.' This is also the common N.T. meaning of the word. A hastily accepted belief is not one that can be held fast, or that can produce a solid lasting effect.

3. which also I received: therefore not my invention or delusion.

according to the scriptures. See our Lord's exposition on the way to Emmaus, Luke xxiv. 26, 27; and such passages as Luke xxii. 37.

4. buried: shewing the reality of the death and preparing the way for resurrection.

hath been raised. The perfect tense pointing out that the effect remains both for Christ himself and for them that are Christ's.

on the third day. Not merely for exactness and emphasis or as an illustration of fulfilment of prophecy (Hos. vi. 2; John xx. 9). There is also a point in the shortness of the time during which death could hold him (Acts ii. 24).

5. to Cephas: Luke xxiv. 34.

the twelve. This had grown to be a technical term for the apostles (Rev. xxi. 14). The more accurate number 'eleven' is sometimes used (Mark xvi. 14, where probably the same appearance is referred to).

6. above five hundred. There is no other record of this appearance. Perhaps the word 'brethren' of Matt. xxviii. 10 (not elsewhere applied to the Twelve) has there a wide signification, and possibly

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[1] εἰκῇ.

whom the greater part remain until now, but some are
fallen asleep; then he appeared to James; then to all 7
the apostles; and last of all, as unto one born out of due 8
time, he appeared to me also. For I am the least of the 9
apostles, that am not meet to be called an apostle,
because I persecuted the church of God. But by the 10
grace of God I am what I am: and his grace which was
bestowed upon me was not found vain; but I laboured
more abundantly than they all: yet not I, but the grace
of God which was with me. Whether then *it be* I or they, 11
so we preach, and so ye believed.

Now if Christ is preached that he hath been raised 12

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those who 'doubted' (Matt. xxviii. 17) belonged to the five hundred, and not to the 'eleven' of verse 16.

7. to James. An appearance nowhere else recorded, except in the *Gospel of the Hebrews*, where James is James the Just, the head of the church at Jerusalem. The position of James (taken with the fact that he was still living) accounts for Paul's mention of this appearance.

all the apostles: perhaps as in Acts i. 2–4. Probably mentioned thus in contrast with James just spoken of singly. James was not one of the Twelve, but (Gal. i. 19) had a quasi-apostolic status.

8. last of all: that is, as the last of all the appearances.

as unto one born out of due time. The points in the simile are (1) suddenness of birth, (2) immaturity. Paul, without previous normal development, had been abruptly **born** unto Christ.

9. the least . . . not meet, &c. In the light of the simile he speaks of his apostleship: like an untimely birth he was imperfectly developed and unworthy of the name of a child.

10. I am what I am: that is, primarily, as an apostle. What God's grace has done in and through so imperfect an organism is held up by implication as a proof of the truth of his apostolic message.

11. Whether then, &c. Looking back to verse 8. Whether, then, it was he or the rest of the apostles, the risen Christ had appeared to them all, the risen Christ had been the basis of the preaching of them all (Acts xvii. 18), and the primary object of the Corinthians' faith.

(2) xv. 12–19. THEME. ON THE BASIS OF THE ADMITTED RESURRECTION OF CHRIST, THE RESURRECTION OF DEAD MEN IS POSSIBLE, IS PROBABLE.

from the dead, how say some among you that there is no
13 resurrection of the dead? But if there is no resurrection
14 of the dead, neither hath Christ been raised: and if
Christ hath not been raised, then is our preaching vain,
15 your faith also is vain. Yea, and we are found false
witnesses of God; because we witnessed of God that he
raised up Christ: whom he raised not up, if so be that
16 the dead are not raised. For if the dead are not raised,
17 neither hath Christ been raised: and if Christ hath not
been raised, your faith is vain; ye are yet in your sins.

ARGUMENT. The acceptance of the testimony of us preachers to Christ's resurrection renders the objection of some of you to the resurrection of dead men inconsistent. Or else Christ, a dead man, has not been raised, and empty is our preaching and empty is your faith: besides, we are found guilty of false witness about God, nay, against God, as every lie must be: yea, further, your faith also is so futile that you are still tied and bound in your sins: moreover, they that have died in Christ, having no bodily existence to look forward to, have perished irretrievably: finally, our hope being limited to this life, we are, beyond all men, pitiable, considering what we suffer.

12. There is no hint that Christ's bodily resurrection was doubted by the Corinthian sceptics: what they appear to have debated was—whether his resurrection was not, like his death, unique, being designed to secure our spiritual, not our bodily, redemption (see Introduction, pp. 39 ff.).

is preached: and the preaching is believed.

from the dead . . . of the dead: *lit.* 'from among dead (men),' and 'of dead (men),' respectively. Stress is laid on the state, not on the persons. The Greek article is absent with 'dead' till verse 29, and occasionally afterwards.

14. vain: empty of contents.

15, 16 refer to the falsity of the preaching: verses 17, 18, 19 to the falsity of the faith: verse 16 repeats the *reductio ad absurdum* of verse 13 in order to introduce the second point, the falsity of the faith.

17. vain: not, as in verse 14, empty of contents, but futile in effect.

yet in your sins. According to Rom. iv. 25 Christ's resurrection procured our acquittal. It enabled men to see and believe that Christ had died, not for sins of his own, but as

Then they also which are fallen asleep in Christ have 18
perished. If in this life only we have hoped in Christ, 19
we are of all men most pitiable.

But now hath Christ been raised from the dead, the 20
firstfruits of them that are asleep. For since by man 21
came death, by man *came* also the resurrection of the
dead. For as in Adam all die, so also in Christ shall 22

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representing others than himself, and so obtaining forgiveness for them.

18. fallen asleep in Christ: have died in a community of life with Christ which was supposed to involve their living again. Both to Jews and to Greeks existence without a body was not real life at all. The word **perished** need not therefore signify absolute annihilation: an everlasting continuance of that feeble existence which is called 'sleep' would satisfy the context.

19. most pitiable. Paul here speaks of the pity naturally felt for men whose all-enduring faith is a delusion, and whose brightest hopes are doomed to disappointment.

(*b*) xv. 20-28. THEME. *The fact of Christ's resurrection, with its effect upon the dead in Christ and upon the consummation of the Divine kingdom.*

ARGUMENT. But the resurrection of Christ is not merely a reasonable theory, it is a certain and acknowledged fact. It means also the resurrection of the dead in him. And consistently so; for as a man, Adam, brought death, so a man, Christ, brought recovered life—in each case to those conjoined to each. But the firstfruits come before the full ingathering: hence, though Christ has risen, the dead in him are waiting till he awakes them. Then will come the consummation. After the subjection (according to God's decree recorded in prophecy) of all rival potencies, and, last of all, of death, Christ (the object of his reign being accomplished) will surrender all rule and himself likewise to his God and Father, that God may, in all that is His, be the all-embracing sovereign Power.

20. now: i. e. as a matter of fact.

the firstfruits. The rest follows as naturally as the harvest follows the earnest of it.

asleep compares (as in Mark v. 39) the resurrection to a mere awaking.

21, 22. There is no universal salvation here. As Adam (Rom. v. 12) brought and bequeathed death through sin, and as Christ's death was not due to his own inheritance of sin, there is something involved in death with Christ which is not involved in death with

23 all be made alive. But each in his own order: Christ
the firstfruits; then they that are Christ's, at his coming.
24 Then *cometh* the end, when he shall deliver up the
kingdom to God, even the Father; when he shall have
25 abolished all rule and all authority and power. For he
must reign, till he hath put all his enemies under his feet.
26, 27 The last enemy that shall be abolished is death. For, He

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Adam; and therefore we cannot infer from these verses that all who die through Adam will, in the natural order of things, be made alive through Christ. In each case those only are affected who are vitally connected with each, with Adam or with Christ. (See next verse, 'they that are Christ's.')

23. each in his own order. Each is defined by what follows: (1) Christ himself; (2) any one that is Christ's. **Order:** in the Greek a military word signifying 'company': so, 'class.' Christ is the first class, Christ's people the second. Paul explains the lapse of time between the first resurrection (the resurrection of Christ) and the second (that of his people).

at his coming: that is, will rise at his coming.

24. the end: the consummation, the accomplishment of the Divine purposes, marking the end of Christ's reign (verse 25).

deliver up the kingdom (the kingship). The thought here is in harmony with Christ's own thought as represented in John iv. 34 ('to do the will of him that sent me, and to accomplish his work') and v. 36 ('the works which the Father hath given me to accomplish'). The Son had no aim in undertaking the kingship except to be the means (in theological language, the mediator) of kingship for the Father. His obliteration of self crowns itself at the 'end' by the surrender of the crown.

God, even the Father: better, 'his God and Father.' Cf. 2 Cor. i. 3; Eph. i. 17 and John xx. 17 ('my Father and your Father, and my God and your God').

abolished: not necessarily annihilated, but (verse 25) subjected, so as to deprive of all power their hostility to God, whether they be men or angels.

25. he must reign. The prophecy declaring God's decree (Ps. cx. 1) must be fulfilled. It was the practice to interpret this prophecy of the Messiah; as also Ps. viii. 6 quoted in verse 27 ('all things . . . under his feet').

26. The last enemy, &c. The last act of Christ as king will be the conquest of death by the resurrection of 'them that are Christ's' (verse 23). There is no suggestion in this passage of a resurrection of them that are not Christ's.

put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him.
And when all things have been subjected unto him, then 28
shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

Else what shall they do which are baptized for the 29

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27. all things. Therefore even the last enemy cannot be left.

But when he saith: *lit.* 'shall have said': that is, when Christ shall be able to announce, 'all things have been (finally) subjected.'

he is excepted, &c. God is excepted who (in His counsels) decreed that all things should be subject to Christ. This is intended simply to pave the way for the next verse recording the Son's surrender.

28. subjected unto him: to the Son.

all in all. The Greek is the neuter plural in both cases, and this implies the utmost comprehensiveness: 'all relations in all creations' (Evans).

We do not know enough to define more closely what is involved in this subordination of the Son. But the very idea of Sonship implies subordination, and the idea of spiritual affinity involved in the idea of spiritual sonship leads us to the thought of spiritual unity, or, if we may so say, a spiritual inclusion of the Son in God. The Son 'returns' to the Father even as he 'originated' in Him for the work which he was the Father's means of doing.

(*c*) xv. 29–34. THEME. *The resurrection alone consistent with Christian self-sacrifice and endurance.*

ARGUMENT. To bring the matter to the test of Christian practice—if the dead do not rise what good shall those do who undergo baptism on their behalf[1]? Why, also, do I and my companion preachers run risks without ceasing? Day by day am I myself in the jaws of death: why, I boast in you as the fruit of this perilous endurance; boasting really in the strength Christ gives me. What use was it to me if only with earthly motives and hopes I fought at Ephesus with enemies that were upon me like wild beasts? Far better for me to live in enjoyment from moment to moment. Be not led astray, my brethren, by materializing and corrupting associations. Awake to a clear vision

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[1] See Introduction, pp. 40 f.

dead? If the dead are not raised at all, why then are
30 they baptized for them? why do we also stand in
31 jeopardy every hour? I protest by that glorying in
you, brethren, which I have in Christ Jesus our Lord,
32 I die daily. If after the manner of men I fought with
beasts at Ephesus, what doth it profit me? If the dead
are not raised, let us eat and drink, for to-morrow we die.
33 Be not deceived: Evil company doth corrupt good

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in righteousness, and live not in the mists of sin. Some of you are ignorant that God is holy. I say this to stir you to shame.

29. Else: if these arguments for resurrection are not valid.

baptized for the dead. See Introduction, pp. 40 f., for a discussion of this phrase.

30. we also. The first person suggests that Paul was not one of those 'who were baptized for the dead,' whatever that may mean, and is, to this extent, evidence for the existence of some practice in which Paul and his colleagues did not take part.

31. that glorying in you. Their conversion and edification were the harvest reaped by Paul from much danger and suffering.

which I have in Christ. He gloried in a weakness strengthened by Christ.

32. after the manner of men. With only the human aim at a temporary reward or a fleeting glory.

fought with beasts. A figure from the Roman contests of gladiators or criminals or prisoners of war in the amphitheatre. It cannot be literal, for Paul was a Roman citizen. What the precise incident was is not known; but the reference may be to a mob riot such as was inspired by Demetrius (Acts xix). Plato had compared the mob to a dangerous beast; and 'the city mob, superstitious, uneducated, frivolous, swayed by the most commonplace motives, was everywhere the most dangerous and unfailing enemy of Christianity[1].'

let us eat, &c. The cry put by Isaiah (xxii. 13) into the mouth of the inhabitants of Jerusalem whom despair drove to recklessness and sensualism. This cry, 'the cry of the baser Epicureanism of all ages,' Paul puts into the mouth of those who see no hope after death.

33. deceived: i. e. by those who argue against the resurrection on the basis of heathen materialistic philosophy. You think it matters little. It matters much.

Evil company, &c. Association with such people will lead

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[1] Ramsay, *St. Paul the Traveller*, pp. 230, 277.

manners. Awake up righteously, and sin not; for 34
some have no knowledge of God: I speak *this* to move
you to shame.

But some one will say, How are the dead raised? and 35

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you to consequences you now abhor. A quotation from the Athenian poet Menander (who died 291 B.C.), but not in strict rhythmical form: it had become a prose proverb.

34. Awake . . . righteously: as it were, from a besotted sleep in which you do not see your danger. Paul exhorts them to awake to a clear discernment of truth in a practically righteous manner, sight and action coinciding; 'and do not (after once ye have seen the truth) go on sinning.'

no knowledge of God. Some Christians, like the heathen, did not know God as One demanding holiness.

shame. You should be ashamed of not knowing God better than the heathen do.

(*d*) XV. 35–49. THEME. *The resurrection and the resurrection body conceivable and natural.*

ARGUMENT. But some, without denying the resurrection, cannot conceive how it can come about, and what form the resurrection body can take. This, however, is an unreflecting position. In the processes of nature there is resurrection. The bare seed you yourself sow must die to live a full life, and then not with the insignificant, scanty body you sowed, but with a body entirely new and far nobler, a body given by God as He has determined, to each seed its appropriate body. [So bodies may vary from one time to another.] [The material also may vary], as in the case of living creatures, each having its own kind of constituent material suited to its nature and intention. [Again, bodies are not all material]: some are of earthly beings [as men], others are of heavenly beings [as angels], and they each have their own kind of glory. So the glory of the sun, of the moon, of the stars, is not the same, nor is every star equal in glory. The resurrection of the dead runs parallel. The body is sown in the grave in perishableness, it is raised in imperishableness: it is sown in feebleness, it is raised in might: it is sown as the organ of the natural powers, it is raised as the organ of the spiritual. If there is a natural body, the seed, there is a spiritual body, the flower. And the Scripture says that the first Adam, the head of his race, was constituted a being with natural life powers. The last Adam, on the other hand, the head of the new race, was constituted a being with spiritual life-giving powers. And, in the regular order of development, the natural is the prelude to the spiritual.

36 with what manner of body do they come? Thou foolish
one, that which thou thyself sowest is not quickened,
37 except it die: and that which thou sowest, thou sowest
not the body that shall be, but a bare grain, it may
38 chance of wheat, or of some other kind; but God giveth
it a body even as it pleased him, and to each seed a
39 body of its own. All flesh is not the same flesh: but
there is one *flesh* of men, and another flesh of beasts,
40 and another flesh of birds, and another of fishes. There
are also celestial bodies, and bodies terrestrial: but
the glory of the celestial is one, and the *glory* of the
41 terrestrial is another. There is one glory of the sun, and
another glory of the moon, and another glory of the stars;
42 for one star differeth from another star in glory. So also
is the resurrection of the dead. It is sown in corruption;
43 it is raised in incorruption: it is sown in dishonour; it is
raised in glory: it is sown in weakness; it is raised in
44 power: it is sown a natural body; it is raised a spiritual
body. If there is a natural body, there is also a spiritual

The first man came from the earth, sharing the qualities of the earth: the second man is from heaven. And so with the race springing from each. We therefore, as we have borne the stamp of the earthy in the lower life, shall bear the stamp of the heavenly in the higher life.

36. foolish: not led to reflect by a common analogy in your own experience.

38. God giveth it a body. A reminder of God's creating power for men as well as for grain.

38–41. The apostle quotes analogies to shew that bodily manifestations vary, both of the same thing at different stages, and of different things at the same stage—vary in form, in material, in brilliancy and beauty, according to nature and requirement. So, he argues, in the resurrection, it is quite conceivable that there may be sameness of being but not sameness of body.

42–44. The sowing appears to be, by parallel, the sowing of the body in the grave, burial being the climax of the humiliation of the body from birth to death.

44. natural . . . spiritual. Natural is *lit.* 'soulish,' the

body. So also it is written, The first man Adam became 45
a living soul. The last Adam *became* a life-giving spirit.
Howbeit that is not first which is spiritual, but that which 46
is natural; then that which is spiritual. The first man 47
is of the earth, earthy: the second man is of heaven.
As is the earthy, such are they also that are earthy: and 48
as is the heavenly, such are they also that are heavenly.
And as we have borne the image of the earthy, we shall 49
also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot 50

Greek word for 'soul[1]' connoting especially the human personality, while the word for 'spirit[2]' connotes relation to the Divine. But verse 45 shews that the word 'natural,' 'soulish,' has in itself nothing to do with the results of the fall. It refers to the *lower* (connected with the material) as it precedes the *higher* (connected with the spiritual)[3]. (See verse 46 and the argument above.)

45. The last Adam. This sentence is Paul's own, the first clause being an adaptation of Gen. ii. 7.

life-giving. By his resurrection he secured ours (verses 22, 23): not ethical here. But the ethical as a condition is taken for granted: see Rom. viii. 10, 11, and (for Christ himself) Rom. i. 4.

47. earthy. Again not ethical here: sharing the perishableness of the earth.

49. the image of the earthy: that is, have had perishable bodies, like the first Adam.

(*e*) xv. 50–58. THEME. *The indispensableness of this transformation of the material body, the certainty of it, and the glory of the inspiring consummation.*

ARGUMENT. Be assured that perishable bodies cannot enter upon the imperishable life. I will tell you what has been revealed to me. We shall not all die, but we shall be transformed, and that in a moment, at the signal of God's final manifestation; thus shall the dead be raised, and we that still live shall have our mortal bodies changed, so that all shall be clothed in the immortal. This is indispensable. And, when it is accomplished, then shall death

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[1] *ψυχή*. [2] *πνεῦμα*.

[3] See article by the present writer in the *Expositor*, 1st series, vol. xii. p. 459, 'A New Testament Antithesis' (especially pp. 477 ff.).

inherit the kingdom of God; neither doth corruption
51 inherit incorruption. Behold, I tell you a mystery: We
52 shall not all sleep, but we shall all be changed, in a
moment, in the twinkling of an eye, at the last trump:
for the trumpet shall sound, and the dead shall be raised

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be swallowed up in the victory over him, as the Scripture has said. No more shall he conquer, no more shall he sting. Gone shall be the sin that gives him his venomous sting, gone shall be the law that gives sin his power to slay. Over both God gives us the victory through the work of Christ. So, my brethren, knowing the resurrection in store for you, stand firm, abounding in the service Christ calls for, sure that in him you will have your reward.

50. Now this I say: rather, 'But this I affirm.' 'I have been arguing that a spiritual body is conceivable: I now affirm that, anyhow, it is indispensable.'

flesh and blood: the material of the human body in its weakness. Such elements must decay: they are unfit to constitute the organ of the spirit for the full exercise of the powers of the world to come.

51. Behold: calling attention dramatically to a revelation which confirms his affirmation.

mystery: something which is hidden from the natural man, but made known to Paul as taught of Christ. See Rom. xvi. 25, 26.

not . . . sleep: referring to those who will be alive at the second coming.

all . . . changed. All Christians, dead or alive, must pass into changed bodies.

52. moment. No interval of weak bodilessness after the signal is given.

last trump. The 'voice of the trumpet exceeding loud' had, according to sacred tradition (Exod. xix. 16), heralded the descent of the Lord on Mount Sinai, and had been the signal for the people to meet Him (verse 13). So the idea of the sound of the trumpet became associated with the idea of the manifestation of God to men (Zech. ix. 14), and was naturally taken over from Jewish eschatology to Christian and associated with the final manifestation (1 Thess. iv. 16) as the signal (see same passage) for the great consummation. The trumpet had been the characteristic instrument of signal, not only in war, but in the temple worship at the moment when the people were summoned to fall down and pray (2 Chron. xxix. 26–28 and Schürer, *Jewish People*, II. i. 290).

trumpet shall sound, &c. The three processes are mentioned in order: cf. 1 Thess. iv. 16, 17.

incorruptible, and we shall be changed. For this corrup- 53
tible must put on incorruption, and this mortal must put
on immortality. But when this corruptible shall have put 54
on incorruption, and this mortal shall have put on im-
mortality, then shall come to pass the saying that is
written, Death is swallowed up in victory. O death, 55
where is thy victory? O death, where is thy sting? The 56
sting of death is sin; and the power of sin is the law:
but thanks be to God, which giveth us the victory through 57
our Lord Jesus Christ. Wherefore, my beloved brethren, 58
be ye stedfast, unmoveable, always abounding in the
work of the Lord, forasmuch as ye know that your labour
is not vain in the Lord.

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we: i. e. that are still living shall be changed without death (1 Thess. iv. 17), the dead having already undergone their 'change' (verses 51 and 52).

53. put on is suitable to both dead and living. The 'clothed upon' of 2 Cor. v. 4 suits only the living, whose mortal bodies will be, so to say, 'swallowed up' by the spiritual (2 Cor. v. 4 again).

54. swallowed up in victory. This is from Isa. xxv. 8, according to the Greek version of Theodotion (second cent. A. D.). (The Greek signifies that the swallowing up 'issued' in victory.)

55. The triumphant cry of Hosea (Hos. xiii. 14), quoted with slight variations—**sting** instead of 'penalty,' and **death** (repeated) instead of 'Hades' in the second clause.

56. sting . . . sin. Sin brought death into the world (Rom. v. 12), that is (in Paul's figure), gave death its power to kill, as with a poisonous sting. But sin had this power to kill (with the aggravated pain of a poisonous sting) because it was disobedience to law. After the resurrection sin will be no more, law will be supplanted by love.

57. giveth us the victory. The victory over death is so certain through Christ (Rom. v. 21) that it is spoken of as already being given.

58. stedfast, unmoveable: as to your confidence in the resurrection.

the work: whatever your gift and responsibility may be.

vain. Referring, no doubt, to verses 16-19.

16 Now concerning the collection for the saints, as I gave
2 order to the churches of Galatia, so also do ye. Upon
the first day of the week let each one of you lay by him
in store, as he may prosper, that no collections be made
3 when I come. And when I arrive, whomsoever ye shall

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xvi. 1-24. THEME. *Injunctions and information on business and on personal matters; then the salutatory conclusion.*

SUBJECTS: (1) The collection for the poor saints at Jerusalem, to be prepared for, in private, weekly, and to be ready for transmission (or possibly for conveyance) when he comes by way of Macedonia, a route which may enable him to make a longer stay with them. (2) Their cordial and respectful reception of Timothy who is soon to arrive, and the promise of Apollos to visit them at a later and more suitable time. (3) Exhortations to strenuousness and love, and to respectful deference towards genuine Christian workers. (4) Salutations, with warning imprecation, and final benediction.

1. concerning the collection. The similarity of introduction (**concerning,** &c.) to that in vii, and elsewhere, suggests that the Corinthians in their letter had asked his advice on the subject, perhaps as to the best time and best arrangements for the collection, and the best way of transmitting it.

for the saints: i. e. at Jerusalem; for some reason or other a specially poor community. The expedient of a common purse (Acts iv. 32 ff.) at Jerusalem had apparently failed, in course of time, to cope with the prevalent poverty, and an appeal had to be made to the Gentile churches. Cf. Gal. ii. 10; 2 Cor. viii and ix; Rom. xv. 26, and other passages.

Galatia. Probably South Galatia, including the churches at Antioch (of Pisidia), Derbe, Lystra and Iconium. The occasion of the **order** is not known.

2. the first day. The day of especial thanksgiving as the day of the resurrection.

lay by him in store, as he may prosper: *lit.* 'lay by in his house, treasuring up whatsoever he may prosper in.' Clearly not all his gains. What the apostle means is that his laying by for this purpose must be proportionate to his good fortune in business. See 2 Cor. viii. 12 (on the same subject), 'it is acceptable according as a man hath, not according as he hath not.'

no collections . . . when I come. The apostle is anxious that the gifts shall be entirely voluntary and without the pressure of his presence or action, and that no time, when he does come (verse 3), shall be taken up in anything but the transmission of them.

approve by letters, them will I send to carry your bounty
unto Jerusalem: and if it be meet for me to go also, they 4
shall go with me. But I will come unto you, when I 5
shall have passed through Macedonia; for I do pass
through Macedonia; but with you it may be that I shall 6
abide, or even winter, that ye may set me forward on my
journey whithersoever I go. For I do not wish to see 7

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3. by letters. If with **approve,** they are letters of introduction sent by the Corinthians with their delegates to Jerusalem. If with **will I send,** then the letters would be Paul's. The former construction is grammatically rather harsh: the latter is even less probable. The apostle suggests delegates because he wishes to avoid all suspicion of appropriating any of the money to his own use (2 Cor. viii. 20).

your bounty: *lit.* 'your grace[1],' the word for love in activity.

4. meet . . . with me. 'If it be so generous a gift that I can make use of it to intensify the sense of fellowship between Jewish and Gentile Christians, then [I will go and] they shall go with me.' **Meet,** &c., is, more exactly, 'worthy of my going also'; and his concern then is that he should not alone carry the money.

5 But: rather, 'now': a fresh piece of information as to when they may expect him. The interval entailed by the longer route from Ephesus, and the implied work on the way, will give more time for 'laying by.'

for I do pass: present of fixed intention. That, he emphatically states, is the route he is bent on taking, by way of a missionary tour. But he will make no prolonged stay anywhere till he reaches Corinth: then 'haply' (verse 6) he will.

6. Circumstances will decide the length of stay. If, for example, the collection be a generous one, he may go at once (verse 4).

ye may set me forward. The **ye** is emphatic; **ye,** my kind friends, on whose affectionate interest I can depend, may give me a helpful send-off, either with those who shall take care of me, or with provision for my journey, or with both. It seems clear that he was still on cordial terms with the church.

whithersoever I go: possibly to Jerusalem (2 Cor. i. 16), possibly to regions 'beyond them,' i.e. farther west (2 Cor. x. 16). Probably events occurred which prevented his present plans from being carried out, and led him to think of the plan mentioned in 2 Cor. i. 15, 16 (see Introduction, pp. 49 ff.).

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[1] χάρις.

you now by the way; for I hope to tarry a while with you,
8 if the Lord permit. But I will tarry at Ephesus until
9 Pentecost; for a great door and effectual is opened unto
me, and there are many adversaries.

10 Now if Timothy come, see that he be with you without
fear; for he worketh the work of the Lord, as I also do:
11 let no man therefore despise him. But set him forward
on his journey in peace, that he may come unto me: for
12 I expect him with the brethren. But as touching Apollos
the brother, I besought him much to come unto you with
the brethren: and it was not at all *his* will to come now;
but he will come when he shall have opportunity.

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7. now by the way: or, 'just in passing.' If he were to go to Macedonia by the sea route to Corinth, his visit would be transient.

8. Pentecost. The second of the three chief Jewish festivals (Passover, Pentecost, Tabernacles) celebrated on the 'fiftieth' day after the offering of the barley sheaf during the feast of unleavened bread. Our Whitsuntide. Probably this letter was written a few weeks before Pentecost.

9. door: opportunity of preaching (2 Cor. ii. 12).

many adversaries: making it advisable for him to remain that he might strengthen those who had accepted or were inclined to accept the gospel.

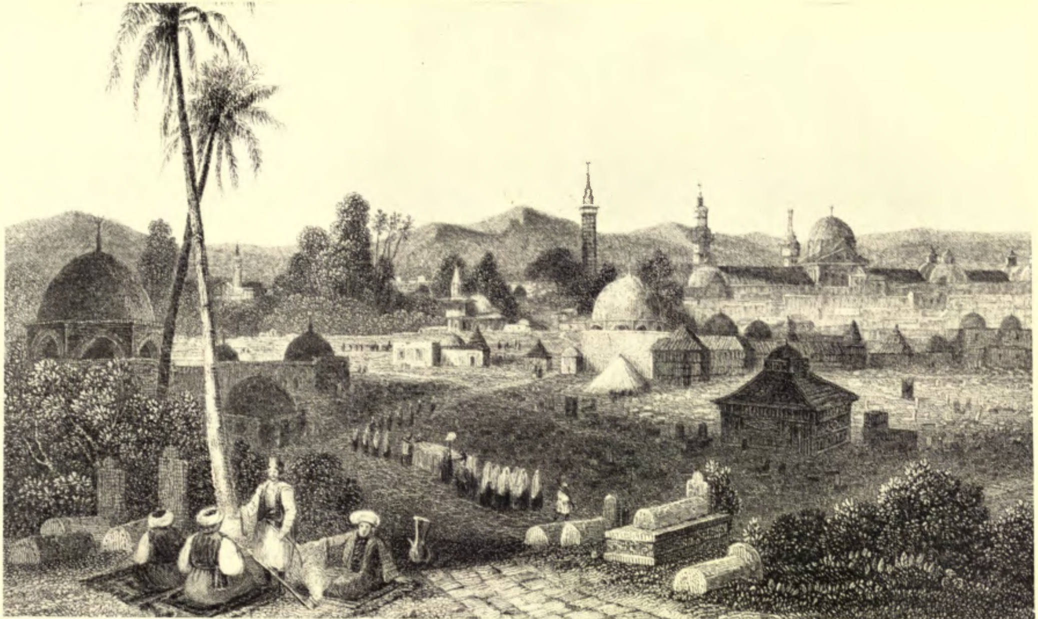
10. if Timothy come. The visit about which, at iv. 17, there seemed no doubt, is here spoken of with a suggestion of uncertainty. But the **if** does not necessarily lay any stress on the uncertainty; see 2 Cor. xiii. 2. He appears to have been sent by the long route, and Paul prepares the Corinthians for his arrival after that of the letter.

without fear. The church was self-satisfied and somewhat turbulent: Timothy was comparatively young, and perhaps a little timorous (2 Tim. iv. 1, 2). But his work was a claim to the same respect as Paul's work.

11. in peace. Do not detain him with disputatiousness when he is seeking to impress upon you 'my ways . . in Christ' (iv. 17), but help him to return to me speedily and happily.

with the brethren: probably those in charge of this Epistle; those whom (verse 12) Paul had wished Apollos to accompany (see the tense in verse 12, 'it was not').

12. Probably Apollos's wisdom and good-feeling, as well as



Drawing by T. C. Dibdin

DAMASCUS

Watch ye, stand fast in the faith, quit you like men, be 13
strong. Let all that ye do be done in love. 14
Now I beseech you, brethren (ye know the house of 15
Stephanas, that it is the firstfruits of Achaia, and that they
have set themselves to minister unto the saints), that ye 16
also be in subjection unto such, and to every one that
helpeth in the work and laboureth. And I rejoice at 17
the coming of Stephanas and Fortunatus and Achaicus:
for that which was lacking on your part they supplied.
For they refreshed my spirit and yours: acknowledge ye 18
therefore them that are such.

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loyalty to Paul, prompted him to remain away just now, since his presence might have fanned the flame of partisanship for himself. See the emphasis of 'it was not at all his will.'

opportunity: that is, a 'seasonable' opportunity, which the present is not.

13 f. Concluding exhortation summarizing the exhortation of the Epistle.

Watch refers to the prevalent self-satisfaction and security; **stand fast in the faith,** to their loose philosophizing about the cross and the resurrection; **quit you like men,** to the danger of moral emasculation by cowardly submission to heathen social pressure; **be strong** may refer specially to weakness of church discipline; **let all that you do be done in love,** to the preventive and the cure of all pride in partisanship and in knowledge.

15. house of Stephanas. A special illustration of those at Corinth whose faith worked by love, and to whom the Apostle urges the Corinthians to shew a becoming deference.

firstfruits of Achaia. Either Achaia is used here popularly as the old district of Achaia surrounding Corinth, or, if the Roman province is meant, then the **firstfruits** at Athens (Dionysius and others) were scarcely significant enough to be counted. (It is true that Athens, though in the Roman province, was a 'free city' with certain privileges of its own, and might therefore be thought of as apart from Achaia; but it seems scarcely likely that Paul was thinking here otherwise than geographically.)

17. Among the labours of love was this visit to Paul.

that which was lacking. I miss your society: they do their part towards supplying it.

my spirit and yours. Yours, in that you will rejoice in the refreshment they bring to me, anxious as I know you are on my behalf.

19 The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in
20 their house. All the brethren salute you. Salute one another with a holy kiss.

21, 22 The salutation of me Paul with mine own hand. If any man loveth not the Lord, let him be anathema.

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19. Asia. The Roman province embracing the coast lands of the Ægean and the islands just off the coast. Of this province Ephesus was 'the supreme administrative centre.' Paul speaks comprehensively: he knows what the churches of Asia feel towards the church at Corinth.

Aquila and Prisca, who had been in Corinth with Paul (Acts xviii).

in their house. Apparently the 'churches' in Ephesus were scattered among various houses. For the collected church in Corinth see Introduction, p. 13.

20. the brethren: at Ephesus, with whom the writer was associating.

holy kiss. The kiss, the natural token of friendship and affection, and, particularly in the East (as among the Hebrews and the Persians), a token also of respect and reverence, passed over into the services of the primitive church as a token of Christian brotherhood. Hence it was appropriately known as a **holy kiss,** or a 'kiss of (brotherly) love' (1 Pet. v. 14). Its risks and its abuse led first to prescribed limitation and then to disuse, at any rate in the West.

21. The Apostle now takes the pen of the amanuensis into his own hand, as at Gal. vi. 11. See 2 Thess. iii. 17.

22. loveth not. The lack of love in the church at Corinth Paul has seen to be the root of all its blemishes. This lack sprang from lovelessness towards the Lord himself, which meant spiritual ruin and final condemnation. Paul calls attention in a closing word to this fearful doom. In the Greek the word 'not' is emphatic, and the 'love' is not the highest kind of love, but merely that personal affection[1] whose absence is heartlessness. 'If any man loves *not* the Lord; if, when he says he does, his selfish and sensual life belies his words; let him be accursed.' He may be thinking also of some (perhaps heretics or unbelieving Jews) who could even curse Jesus (xii. 3) in a professedly inspired utterance. All these Paul must thrust aside on the threshold of his parting benediction.

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[1] *φιλεῖν*. Compare John xxi. 17 as contrasted with the word in the first two questions of Jesus (*ἀγαπᾶν*).

Maran atha. The grace of the Lord Jesus Christ be 23
with you. My love be with you all in Christ Jesus. 24
Amen.

Maran atha. Perhaps this Aramaic expression[1] means 'Lord, come!' Probably, like 'Abba,' it was an Aramaic expression current in the churches.

24. My love. Here the love is *agapē*, Christian brotherly love, which must include esteem.

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[1] For the various interpretations see Hastings' *Dictionary of the Bible*, iii. 241 ff.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS

1 PAUL, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in the
2 whole of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord Jesus

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i. 1, 2. THEME. *Salutation, in which Timothy, one of his colleagues in the founding of the church, joins.*

1. the whole of Achaia. If, in accordance with his usual practice, Paul means the Roman province, then the salutation is addressed to a much wider circle than so special and personal a letter could have been designed to reach. Possibly Achaia is here the Achaia popularly so called, the district in the neighbourhood of Corinth, containing scattered Christian communities connected with the Corinthian church.

i. 3–11. THEME. *Thanksgiving for the personal restoration and comfort which have taught the Apostle how to restore and comfort the remorseful church.*

ARGUMENT. I thank the God of comfort for enabling me by His comfort to comfort others through Christ. Your sufferings and mine are akin: so I can impart to you a share of the comfort that comes to me. I have been at death's door, but God has raised me, so to say, from the dead; He will complete my deliverance, and will deliver me in times to come, you, my friends, helping my deliverance by your prayers, which will strengthen me for my work and will yet make many grateful for the gift of God in me.

Christ, the Father of mercies and God of all comfort;
who comforteth us in all our affliction, that we may be 4
able to comfort them that are in any affliction, through
the comfort wherewith we ourselves are comforted of
God. For as the sufferings of Christ abound unto us, 5
even so our comfort also aboundeth through Christ.
But whether we be afflicted, it is for your comfort and 6
salvation; or whether we be comforted, it is for your
comfort, which worketh in the patient enduring of the
same sufferings which we also suffer: and our hope for 7
you is stedfast; knowing that, as ye are partakers of the
sufferings, so also are ye of the comfort. For we would 8

NOTE. As we know of no persecution in Corinth at this date, there seems little point in the paragraph unless we connect it with what is the chief burden of the letter, the Corinthian desertion of Paul and their restoration to him. The word 'comfort,' so frequently repeated here in various forms, is the word so closely associated in this letter with the feelings of Paul and of Titus at the returning loyalty of the church. (See, for example, chap. vii.) This emphasis upon the comfort suggests the intensity of the previous sorrow.

3. the God and Father: probably both with **our Lord Jesus Christ.** The phrase 'God of our Lord Jesus Christ' occurs at Eph. i. 17. Cf. John xx. 17 and the parallels to the present passage, e. g. 2 Cor. xi. 31.

4. them that are in any affliction. Paul speaks generally at first, but his reference to the Corinthian trouble is less obscure as he proceeds. The obscurity of the paragraph arises from the desire to speak of the comfort without exposing the cause which had made it needful.

5. the sufferings of Christ abound unto us. The misconception, slander, ingratitude, cruelty, desertion, which had characterized the Corinthian revolt, were the earthly sufferings of Christ himself overflowing from him to his servant.

6. the same sufferings. In repenting bitterly of your cruelty to me you suffer sympathetically with me, that is, suffer as I have suffered. Chap. vii. 9-11 should always, in this connexion, be kept in view.

7. our hope for you is stedfast: that your repentance (not to be repented of, vii. 10) will result in truer loyalty to me, and so to the Christ I preach.

not have you ignorant, brethren, concerning our affliction
which befell *us* in Asia, that we were weighed down
exceedingly, beyond our power, insomuch that we de-
9 spaired even of life: yea, we ourselves have had the
answer of death within ourselves, that we should not
trust in ourselves, but in God which raiseth the dead:
10 who delivered us out of so great a death, and will deliver:
on whom we have set our hope that he will also still
11 deliver us; ye also helping together on our behalf by
your supplication; that, for the gift bestowed upon us by
means of many, thanks may be given by many persons
on our behalf.

12 For our glorying is this, the testimony of our conscience,

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8. our affliction. He here darkly refers to some affliction, presumably in connexion with them; probably the deadly nervous prostration he endured at Ephesus after he had received news of the Corinthian desertion at its worst.

9. the answer of death: when he asked himself the question, 'What is to be the end of this prostration?'

10. will deliver . . . will . . . still deliver. The **will deliver** may imply a yet completer deliverance from solicitude for the Corinthians, while the **will . . . still deliver** may look forward to similar deliverances in time to come.

11. Tact, which in Paul was simply the genuine outcome of good feeling, leads him to tell the repentant church that they can and will assist, under God, in restoring and maintaining his power for mission work. In fact, they have already begun their help.

the gift may include both restoration to health and re-invigoration of spiritual power.

bestowed . . . by means of many: by the prayers of his many friends (as friends they now are) at Corinth.

by many persons: yet to be saved and edified through my gift.

i. 12-14. THEME. *His sincerity and their acknowledgement of it.*

ARGUMENT. This moral certainty that my life and work mean the spiritual welfare and the gratitude of others, comes from my consciousness of sincerity. This genuineness, as to my letters, you acknowledge—ye acknowledged it in part even in the past—glorying in us, as we in you, in the light of the judgement day, the prospect of which makes all hypocrisy folly.

that in holiness and sincerity of God, not in fleshly
wisdom but in the grace of God, we behaved ourselves in
the world, and more abundantly to you-ward. For we 13
write none other things unto you, than what ye read or
even acknowledge, and I hope ye will acknowledge unto
the end: as also ye did acknowledge us in part, that we are 14

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12. our glorying is this, the testimony: rather, 'this our glorying expresses the testimony.' The glorying looks back to the last clause, and is an echo of the self-commendation of the intermediate letter, which he desires now to have done with (iii. 1). But he has still one or two points to explain more fully, e. g. his non-appearance at Corinth.

sincerity of God is explained by the subsequent phrase, **in the grace of God,** to mean 'sincerity coming from God.'

fleshly wisdom: the cleverness that consults its own convenience, and so sometimes uses words to conceal thought, or makes promises in such a way that they can be evaded.

we behaved ourselves: here he speaks of his action as a whole.

in the world: in the general sphere of his apostolic work, of which the city of Corinth had been a part, and is now the part in question.

more abundantly to you-ward. His opportunity of exhibiting his sincerity to the church was naturally more copious.

13. His sincerity in his letters, and their acknowledgement of it.

what ye read or even acknowledge. An awkward rendering. **Acknowledge** is not strictly a climax to **read.** The interpretation [1] which explains both verbs in the sense of 'acknowledge,' but makes the latter verb [2] an intensification of the former [3], —as it were, 'acknowledge and even maintain'—has a good deal to say for itself. It is the 'acknowledgement' by the Corinthians that is the point in verses 13, 14.

14. did acknowledge us in part. The change of tense suggests a reference to the time of estrangement just over. Paul asserts his belief that even then their belief in him had not died out. Compare his boast about them to Titus on the eve of Titus's difficult mission (vii. 14): see also ii. 3 (last clause).

that we are your glorying: here we arrive at last at the substance of the 'acknowledgement' repeatedly mentioned in these verses.

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[1] See Kennedy, *Second and Third Epistles to the Corinthians*, pp. 43-60.

[2] ἐπιγινώσκετε.

[3] ἀναγινώσκετε.

your glorying, even as ye also are ours, in the day of our Lord Jesus.

15 And in this confidence I was minded to come before
16 unto you, that ye might have a second benefit; and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my
17 journey unto Judæa. When I therefore was thus minded,

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even as ye also are ours: a parenthesis to blunt the edge of the apparent self-laudation.

in the day of our Lord Jesus: the atmosphere of the glorying. It is sincere: it will stand the test in that day when all secrets shall be revealed.

i. 15–22. THEME. *Particular justification of his sincerity in the case of the abandoned plan to visit Corinth.*

ARGUMENT. In the confidence that you still believed in me, at least in part, I was not lightly indifferent to you, but cherished the desire for some time to come first to you in [the midst of the estrangement] so that I might visit you twice on the same tour, once on my way to Macedonia and once on my return from it, and then be helped on by you to Judæa. Did I not care whether I fulfilled this desire or not? Or when I make plans, do I say to myself, 'I will carry them out or not just as suits my convenience'? A faithful God does not choose such a double-minded servant to preach His word. And the content of the word we preached to you—I and my colleagues also—namely, the Son of the faithful God, Jesus Christ, is not now one thing and now another. In him are fulfilled all God's promises: through him do believers accept them and enjoy them in faith, bringing glory to God through us. This God makes us not fickle but steadfast, binding us up with you in steadfastness, and all in relation to Christ: imagine double-mindedness in such a case! The same God has anointed us to our office, and has sealed us as His own servants, and given us His spirit in our hearts as the pledge of our great destiny.

15. As to the plan here referred to, see Introduction, pp. 49 ff. It seems probable that the first of these visits had been paid and the second abandoned, so that (verse 23) Paul came 'no more' to Corinth. It is with the abandonment, the failure to confer the 'second grace,' that Paul deals here. For this way of regarding his visit as 'grace' see Rom. i. 10, 11.

16. by you to pass: going by the sea route straight across from Ephesus to Corinth, and thence into Macedonia.

17. did I shew fickleness: *lit.* 'did I in any degree, as is in-

did I shew fickleness? or the things that I purpose, do
I purpose according to the flesh, that with me there
should be the yea yea and the nay nay? But as God 18
is faithful, our word toward you is not yea and nay. For 19
the Son of God, Jesus Christ, who was preached among
you by us, *even* by me and Silvanus and Timothy, was
not yea and nay, but in him is yea. For how many 20

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ferred (by some), exercise the light-mindedness (with which I am charged)?' Was the desire so shallow that I was heedless whether I gratified it or not?

or the things that I purpose. No mere variation of the preceding question as to his 'wish,' but a question as to his 'practice of making plans.'

according to the flesh. This is not the fickleness of a shallow man, but deliberate consultation of his own convenience on the part of an unprincipled man.

that with me . . . yea yea . . . nay nay: that is, so that the making of the plan and the provision for unmaking it if I wished should exist in my mind at the same time. The doubling of the **yea** and the **nay** is only for emphasis: see Matt. v. 37.

18. as God is faithful. A doubtful rendering, as the Greek phrase is nowhere equivalent to an asseveration[1]. The use in 2 Thess. iii. 3, for example, suggests that here the faithfulness of God, who has sent Paul forth to preach, is a guarantee of the faithfulness of the preacher, and, hence, of his trustworthiness generally. It is, as Plumptre calls it, an argument from 'ethical congruity.' So 'God is faithful in the fact that he sends men to preach whose preaching is not double-tongued, a promise and no performance.'

19. For the Son of God, &c. Appeal to the trustworthy content of his preaching, Jesus Christ, the Son of the faithful God, the pledge and the experienced fulfilment of his promises. The full and solemn title of Christ is intentionally given to strengthen the argument of trustworthiness.

even **by me,** &c. The consistency of the three preachers argues for the consistency of the message: it was not a double-tongued message.

was not . . . is: did not prove itself (when we were preaching) a contradiction, but in him has proved itself (in your Christian experience) true and consistent. You have already felt the message, the promise, to be genuine. Paul is referring to the gift of the spirit, though he does not name it till verse 22. See Gal. iii. 2.

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[1] See, however, the note at xi. 10 on another phrase.

soever be the promises of God, in him is the yea:
wherefore also through him is the Amen, unto the glory
21 of God through us. Now he that stablisheth us with
22 you in Christ, and anointed us, is God; who also sealed
us, and gave *us* the earnest of the Spirit in our hearts.
23 But I call God for a witness upon my soul, that to

It is possible that Paul is hinting at the contradiction in the preaching of the Judaizers who tried to combine Christ and the law, and so made Christ of no effect while they did not really keep the law. Gal. ii. 21, vi. 13.

20. the promises: all God's promises, fulfilled or yet to be fulfilled, and whether made to Jews or to Gentiles, have their fulfilment or, meanwhile, their pledge, in him.

wherefore . . . Amen. Through their experience of Christ in them the Corinthian Christians were able to cry, 'So it is,' 'Christ is sure,' 'God is faithful.' It is the responsive 'Amen' of personal assurance and thanksgiving. See 1 Cor. xiv. 16.

through us. This connects the thought with the main argument. Is it likely that we should be unfaithful to promises who cause glory to be ascribed to God for His faithfulness?

21. stablisheth us: this is in opposition to the idea of fickleness and untrustworthiness.

with you. You and we are together: imagine our being treacherous to you! See i. 14 and Eph. iv. 25.

in Christ: in relation to Christ. The relation is another guarantee.

anointed us: to office, as Christ was anointed 'with the Holy Spirit' (Acts x. 38), 'the Spirit of truth' (John xiv. 17).

is God: the faithful God, as before described.

22. sealed us: as Christ was sealed (John iii. 33), to authenticate him and to appoint him to his work (John vi. 27). Sealing implied ownership, authentication, security, destination, sometimes one or more, sometimes all of these. There is no reason why all should not be included here: all are a moral guarantee for the trustworthiness of the apostles.

the earnest of the Spirit. Here is the present authentication and also the pledge of the great destination. The word for **earnest** [1] means, first of all (as 'earnest' does in English), a money instalment as a pledge of full payment hereafter.

i. 23—ii. 4. Theme. *He states the reason for not having come, and for having written a painful letter in place of paying the visit.*

Argument. As God sees my heart's motives, I stayed away to

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[1] ἀρραβών.

spare you I forbare to come unto Corinth. Not that we 24
have lordship over your faith, but are helpers of your joy:
for by faith ye stand. But I determined this for myself, **2**
that I would not come again to you with sorrow. For 2
if I make you sorry, who then is he that maketh me glad,
but he that is made sorry by me? And I wrote this very 3
thing, lest, when I came, I should have sorrow from them

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spare you punishment. This sounds domineering, but I do not dominate your faith (as some say, and as some do): I only work with you for the furtherance of your joy. You need no one to dictate to you about faith, for in respect of your faith your position is sound. As a fact, I determined, sparing pain to myself, not to pay a second visit painful to you. For pain to you is pain to me, removable only by him whom I have pained. And so I sent a letter instead of coming, that, when I should come, I might not have pain from those who should give me joy; and this I did with confidence in you all that what gives me joy gives joy also to you all. I did not desire to pain you, or the letter would not have cost me such affliction and anguish: I wished to make plain my overflowing love towards you.

23. I call God for a witness. Solemn asseveration of his single-minded reason for staying away.

upon my soul: God is invoked either as able to test his inner motive or as punishing perjury.

spare you. Contrast the (probably earlier) threat at xiii. 2.

I forbare to come: rather, 'I came no more,' after the painful visit.

24. Perhaps Paul had been charged with masterfulness in dictating what faith was the only right faith. The verse is somewhat perplexing. Does the writer mean that faith puts them into immediate relation to God, and that in their 'faith they stand' free from all human and even apostolic domination? Or does he mean that he repels the charge of lording it over their faith, for, as a matter of fact, in respect of their faith their position is right enough? The latter seems better, for one reason at any rate: if their faith had gone wrong, it would have been within his province to put it right.

ii. **1. for myself** perhaps means to spare my own grief by sparing yours.

with sorrow: inflicting and enduring it: the latter thought as well as the former is evidenced by the next verse.

2. He cannot be relieved from his sorrow except by their repentance.

3. this very thing. The Greek will bear the clearer rendering,

of whom I ought to rejoice; having confidence in you
4 all, that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

5 But if any hath caused sorrow, he hath caused sorrow,

'for this very purpose,' a purpose at once explained. He wrote instead of coming, and wrote severely, that they might repent before he should come.

having confidence, &c. Even at this time of revolt he had confidence that they had no real joy apart from his, and would therefore put away what was grievous to him.

4. For out of much affliction, &c. That he sought this real joy both for them and for himself is argued from the poignancy of his grief at the severity of his letter, a severity not wanton or revengeful, but designed to shew his love for them by inducing repentance and amendment.

more abundantly. There is a tendency in the N. T. Greek to displace the superlative degree by the comparative. Perhaps we have an instance here; so that the explanation 'more abundantly (than unto others)' is not forced upon us.

ii. 5–11. THEME. *The absence of personal resentment in the writing of the letter, and the urgent need that the offender against Paul, having been disciplined, should now be forgiven.*

ARGUMENT. As to him who has been the cause of the pain, not so much me has he pained, but all of you—in some degree, I will say, not to make his burden too heavy to bear. Enough is the punishment the many have inflicted: now forgive and encourage him, or he may be overwhelmed by his excessive grief. So let him be fully assured of your love. For my object in writing was not so much to get him punished as to bring out your complete obedience to what is right, and this object has been attained. My forgiveness goes with yours; for, if forgiveness be the right word, whatever I have forgiven (and I have already forgiven it) I have forgiven with Christ's approval to do you service, lest Satan, whose devices you and I know well, should overreach us and, through our rigour in exacting punishment, should secure a brother as his prey.

5. any: probably the chief actor in the outrage upon Paul, he 'that did the wrong,' vii. 12. (See Introduction, pp. 51 ff.) As in his present treatment of the estrangement generally, Paul prefers to be obscure and indefinite.

not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment 6
which was *inflicted* by the many; so that contrariwise ye 7
should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm 8
your love toward him. For to this end also did I write, 9
that I might know the proof of you, whether ye are obedient in all things. But to whom ye forgive anything, 10
I *forgive* also: for what I also have forgiven, if I have forgiven anything, for your sakes *have I forgiven it* in

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not to me: separately and individually. The church has now, by its sympathy and decisive action, taken the insult, so to say, away from Paul to itself.

in part (that I press not too heavily). Paul does not wish to exaggerate the pain inflicted upon the church, and so the offender's responsibility. The insult had been felt by all, 'in some degree.'

6. the many. Some think that there was a minority still siding with the offender. This supposition is rendered unlikely by the suggestion at the close of the verse of his solitary despair. Others think that a minority, 'more Pauline than Paul,' were pressing for a yet severer punishment. This is less improbable. But possibly **the many,** 'the greater number,' is the Corinthian church as a whole (apart from the Judaizing interlopers) in antithesis to the one, the offender. Compare Paul's similar contrast of 'the many' to 'the one' in Rom. v. 15, 19, where 'the many' is equivalent to 'all' except 'the one.'

7. overmuch sorrow. We gather that the offender was now feeling bitterly his isolation and the indignation of his fellow members. See vii. 11.

8. confirm: ratify, leave him in no uncertainty about.

9. to this end also did I write: rather, 'I also wrote.' The **also** suggests correspondence between his aim in writing and their action. He had sought to bring out their obedience to right principles, and they had exhibited this obedience. Not personal obedience primarily: see i. 24.

10. anything: again purposely indefinite.

for what I also have forgiven, &c.: rather, 'for in fact so far as *I* have forgiven, if I have forgiven anything.' Paul shrinks from speaking of himself forgiving: he seems to doubt whether forgiveness is quite the word for him to use.

for your sakes: for the good of the church as a whole.

11 the person of Christ; that no advantage may be gained
over us by Satan: for we are not ignorant of his devices.
12 Now when I came to Troas for the gospel of Christ,
13 and when a door was opened unto me in the Lord, I had
no relief for my spirit, because I found not Titus my
brother: but taking my leave of them, I went forth into
14 Macedonia. But thanks be unto God, which always

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in the person of Christ: rather, 'in the presence of Christ'; Christ looking on and approving. Paul has forgiven not merely from good nature, but with the right kind of forgiveness, fully considered and whole-hearted.

11. Desperation might lead to apostasy, and Satan might win the day, making misuse of the laudable desire of the church for strict justice and adequate punishment (vii. 11).

ii. 12–17. THEME. *He looks back for a moment to the keenness of his apprehension about the effect of his letter, and the intensity of the subsequent relief given him by God, who suffers not to fail His sincere and fully-equipped preachers of that unsophisticated word which brings life to the saved, though death to the lost.*

ARGUMENT. My distressful anxiety is happily, indeed, a thing of the past; but it was so overwhelming that, in spite of opportunities at Troas, where I had hoped to meet Titus with news of you, I could not stay there to preach as I had intended, but was driven to go forward into Macedonia that I might meet Titus halfway. But God be thanked who had mercy there on my little faith, and who always thus gives us in Christ a place in his triumphal train, displaying through us everywhere (as now with you) the odour, as in triumphal incense, of the knowledge of him. For we preachers are the sweet odour of Christ unto God, even though, while life-bringing to the saved (those who accept the gospel), it is for the lost (those who reject the gospel) an odour of doom. And those preachers alone are competent thus to divide men into saved and lost who, living and moving in Christ, preach, as we do, the unadulterated word as men inspired by and in the presence of God.

12. Now: rather, 'but,' in contrast to the happier paragraph which has just been inserted, and which might lead his readers to think that the trouble had been such as could be easily forgotten.

for the gospel: i. e. to preach the gospel, the Greek word for **gospel** having here the force of the 'preaching' of it.

13. Titus: bringing news from Corinth after the severe letter.

leadeth us in triumph in Christ, and maketh manifest
through us the savour of his knowledge in every place.
For we are a sweet savour of Christ unto God, in them 15
that are being saved, and in them that are perishing; to 16
the one a savour from death unto death; to the other
a savour from life unto life. And who is sufficient for

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14. leadeth us in triumph: probably not as captives, but as officers in his victorious army, made to share in the triumph. Paul's needless depression ended in this triumph, won by God through Christ over the Corinthian revolt by the agency of His servant. This was a fresh instance of what God was **always** doing to carry His apostle victoriously over difficulties.

in Christ: as usual, 'in our union with Christ,' that is, 'as Christians.'

the savour. Possibly the figure is that of the apostles spreading abroad the knowledge of God, just as the incense, 'smoking on every altar,' was made to pervade the triumphal procession. It was by manifesting the true character of God that the Apostle had made the Corinthians ashamed of their conduct.

15. By a change of figure the apostles now become the sweet odour, for God, as it were, to smell; but the sweet odour of Christ in them, not of themselves.

in them that are being saved, and in them that are perishing. Perhaps the figure of the triumphal procession is maintained. Not only the victorious army smelt the incense, but also those conquered chiefs who, in the midst of the procession, 'were led aside . . . and put to death [1].' The apostles were still the sweet savour of Christ to God even when they were vainly preaching to men who rejected their message.

16. from death unto death; . . . from life unto life. The Apostle carefully substitutes the neutral word **savour** here for **sweet savour** before he talks of death. Resistance to Christ is the first stage of death, and if maintained leads to death's consummation. So acceptance of Christ is the first stage of life, and if maintained leads to life's consummation. And both resistance and acceptance create a tendency. By a bold metaphor we may say that something in the refusers themselves makes the 'sweet savour of Christ' 'stink in their nostrils,' and turns it into a pestilential effluvium.

who is sufficient for these things? Paul does not mean to answer, 'No man is.' In iii. 5, 6 he claims that God has made

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[1] Smith's *Dictionary of Antiquities*, TRIUMPHUS, quoted by Waite.

17 these things? For we are not as the many, corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

3 Are we beginning again to commend ourselves? or

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him and his colleagues **sufficient.** The implied answer then is, 'We are, through God, as our opponents are not.'

for these things: these operations and these results; this bringing of life to some, death to others.

17. the many: the many Judaizing teachers as contrasted with the one or two genuine Christian teachers for whom Paul is just now speaking. (Indeed he may be speaking of himself alone: see 1 Cor. iv. 15.)

corrupting: like adulterating hucksters, as the Greek suggests; so like men-pleasers, adapting the word of God to the palate of their hearers. See iv. 2.

as of sincerity: i.e. as is the case when men speak prompted by sincerity. The Greek word for **sincerity** means 'unmixedness,' 'purity from what is not genuine.'

of God: prompted, inspired by God.

iii. 1-3. THEME. *He disowns any desire to praise himself*[1]*: the only commendation he has or needs he finds in his converts, a legible human letter whose author is Christ.*

ARGUMENT. I have claimed that I am competent to handle teaching which is pregnant with such vital and opposite consequences. But self-commendation is not my object now: there was enough of that in the self-justifying severe letter. If you are led by my adversaries to doubt this, ask yourselves whether I need (as they do) letters of commendation either to you from others, or from you to others. Why, you yourselves as my converts are such a letter, to yourselves and to others: my heart, on which your Christian story is written, tells me so: a letter known and acknowledged wherever I speak about you; unmistakably are you a letter indited by Christ, with me as his penman and its bearer, written not with lifeless ink, but with the Spirit of the living God: written not, as the law, on tables of stone, but on 'impressionable human hearts.'

1. again implies that he had 'commended himself' before. He had found it necessary. See p. 64.

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[1] It seems clear that the Apostle is speaking chiefly, sometimes solely, of himself: hence the Greek first person plural practically stands for the singular, at least in many places. Compare 1 Cor. iv. 15; 2 Cor. xii. 11, where, in similar connexions, the first person singular is used.

need we, as do some, epistles of commendation to you
or from you? Ye are our epistle, written in our hearts, 2
known and read of all men; being made manifest that ye 3
are an epistle of Christ, ministered by us, written not
with ink, but with the Spirit of the living God; not in
tables of stone, but in tables *that are* hearts of flesh.
And such confidence have we through Christ to God-ward: 4

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epistles of commendation. We find Apollos with such letters (Acts xviii. 27), and Paul 'commends' Phœbe (Rom. xvi. 1). His enemies probably said, 'He ought to carry such letters.'

2. written in our hearts. Here the 'letter' is internal, heart answering to heart.

known and read. The natural order would be 'read and so known.' Hence perhaps the Greek word for 'read' bears here its other meaning, 'acknowledged'; cf. i. 13. In this clause the 'letter' is a letter externalized either by the wide Christian reputation of the Corinthian church, or by Paul's account of its history wherever he goes.

3. made manifest: by your Christian condition.

epistle of Christ. He, as their Saviour, is the original composer of the letter.

ministered by us. Paul the amanuensis, as the medium of Christ to them; and then the bearer of the letter as he tells their story to others.

Here the figure changes once more; the letter is now not in Paul's heart, but in theirs. The apostle uses his figures in this chapter in a specially free and plastic way.

Spirit: inward vehicle, as opposed to the outward vehicle of ink.

hearts of flesh: material, also inward, on which, as not on stone, a living impression can be made. Cf. Prov. iii. 3, and the promise in Jer. xxxi. 33. The effort of Paul's adversaries to maintain the old law makes natural the reference to the tables of stone, and the change from the figure of ink and parchment.

The prospect is now widening; Paul looks beyond the mere testimonial to himself and lets his eye rest upon the deep spirituality of the gospel ministered by him with results which are his testimonial.

iii. 4-6. THEME. *Confidence due to Christ, through whom God has made him 'sufficient' for a transcendent ministry.*

ARGUMENT. This confidence (that you are a letter of Christ guaranteeing my ministry) is no mere assumption of my own: it

5 not that we are sufficient of ourselves, to account anything
6 as from ourselves; but our sufficiency is from God; who
also made us sufficient as ministers of a new covenant;
not of the letter, but of the spirit: for the letter killeth,
7 but the spirit giveth life. But if the ministration of

comes through Christ and it looks reverently God-ward. It is not a confidence that I am sufficient of myself to form any estimate of work and results as though I were the source of the sufficiency; but my sufficiency to form such an estimate (as that you are a letter of Christ and that men are saved or lost according as they accept or refuse my gospel) has its source in God, who would not leave unequipped those to whom He has entrusted such a ministry, the ministry conveying to men a new Divine arrangement, not in the dead shape of a written law, but having the living power of spirit; for the written law cannot inspire, but only dooms to death for disobedience, while the spirit inspires to obedience and so to life.

5. to account anything as from ourselves: rather as in the introductory argument given above.

6. The conclusion that he is capable of forming an estimate of his apostolic methods and their results (ii. 15, 16) is consistent with the fact that God has equipped him to convey to men His new spiritual provision for their salvation.

covenant: arrangement provided by God and to be submitted to by men. Not a mutual agreement[1]. Cf. 1 Kings xi. 11, 'Hast not kept my covenant and my statutes.'

letter. The Judaizers were still ministers of the letter, the written law, though they themselves did not and could not keep it. And the law, when disobeyed, 'killed,' i. e. doomed to death and ended in death (see argument). The law 'kills' by giving the sting to sin (1 Cor. xv. 56). To put it in a more modern way, consciousness of inability to obey takes the life out of us from the very first, convincing us that ruin is certain; for, all the while, the law ministers no counterbalancing strength.

iii. 7-11. THEME. *Another justification of 'sufficiency' is drawn from the superiority in glory of the new 'covenant' over the old.*

ARGUMENT. If the dispensation of the law, the arrangement ministered for God by Moses and dealing death, a lifeless law of written letters and graven stones, was ushered in with such attendant glory on the mount that even the glory lingering and fading on the face of Moses was too dazzling for the eyes of the beholders; how surpassingly glorious will the attendant glory

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[1] See COVENANT and TESTAMENT in Hastings' *Dictionary of the Bible.*

death, written, *and* engraven on stones, came with glory,
so that the children of Israel could not look stedfastly
upon the face of Moses for the glory of his face; which
glory was passing away: how shall not rather the minis- 8
tration of the spirit be with glory? For if the ministration 9
of condemnation is glory, much rather doth the ministra-
tion of righteousness exceed in glory. For verily that 10
which hath been made glorious hath not been made
glorious in this respect, by reason of the glory that
surpasseth. For if that which passeth away *was* with 11
glory, much more that which remaineth *is* in glory.

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of the dispensation of the Spirit be, the saving arrangement now ministered by God's preachers to men; the former, a ministration of condemnation, the latter, of righteousness awarded and attained; the former losing its glory, the glory of the passing, in the outshining of the latter, whose glory is the glory of the abiding.

7. The word for **ministration** (the same as that for 'ministry') here stands not strictly for the 'ministry,' but for the 'content' of the Divine arrangement 'so ministered.' It approaches in meaning the word 'dispensation,' and covers the content and the presentation, in the one case, of the law, in the other, of the Spirit. The 'ministration' could not be 'engraved on stones,' except so far as 'ministration' can represent the form rather than the act of presentation.

8. glory. Another plastic word in this passage. The glory on the face of Moses (verse 7) changes to the glory of the spiritual life (verse 8). Both are testimonials to a ministry from God. The physical, fading glory on the face of Moses, the 'minister,' is an emblem of the moral glory of the old dispensation (arrangement, provision) which failed in the transformation of men to itself: the abiding glory of the new dispensation, on the other hand, transforms men from glory to glory 'even as from the Lord the Spirit' (verse 18).

8. be: permanently, essentially, as contrasted with 'came' (verse 7), i. e. on occasion and temporarily.

9. righteousness: primarily here 'acquittal,' as contrasted with condemnation.

10. hath not been made glorious in this respect: i. e. has no glory by comparison.

11. that which passeth away: the old Divine arrangement of law.

that which remaineth: the new Divine arrangement of spirit.

12 Having therefore such a hope, we use great boldness
13 of speech, and *are* not as Moses, *who* put a veil upon

iii. 12–18. THEME. *The unfading glory of the new dispensation is a call to frank outspokenness about it. Christ alone as the Spirit can flash this glory upon the heart. The unimpeded gaze upon his glory assimilates us to it from more to more, his Spirit working upon ours.*

ARGUMENT. Having then the hope that the glory of the new provision for salvation will be abiding and unsurpassable, I, as ministering it, proclaim it without reservation or concealment, unlike my opponents, who do somewhat as Moses did, when he veiled his face to prevent the people from seeing, in the fading of the glory, a sign of the passing of the dispensation. But the very precaution blinded their spiritual perceptions: to this day the same veil obscures their vision as they read the records of the old dispensation, and remains unlifted because Christ alone can make it pass away, and will, when they turn to him. But the Lord Jesus in this enlightening work is the Spirit; and, where the Spirit is, there is freedom from legal bondage, there is the spirit of obedience. And all of us Christians who are thus enlightened, mirroring in ourselves Christ's glory as we gaze with unveiled face upon it, are gradually changed to the same image, from lesser to greater glory, as is natural when the Lord as Spirit works the transformation.

12. such a hope: that the glory of the dispensation I minister will be surpassing and abiding.

boldness. The unreserved frankness with which he glorifies the ministry entrusted to him some take for self-commendation.

13. not as Moses: the minister of the old dispensation, whose transitoriness he had to conceal, lest the people should regard with less respect the law they had to obey. The allegorical method of Jewish interpretation did not scruple to disregard the exact historical setting of the passages or incidents taken from sacred literature for the purpose of edification. There is no suggestion in this O. T. story (Exod. xxxiv. 33–35) that Moses, in veiling his face, had the design here apparently attributed to him; or that, if he had remained unveiled, the people might have drawn the conclusion here described from the fact that the brightness of his face faded away. Nor have we any right to suppose that Moses himself perceived the transitoriness of the dispensation he ministered; a transitoriness which cannot be proved to be an idea of the O. T., even from the promise given through Jeremiah that the law should be written in the heart. Possibly there is a thrust at the preaching of his opponents, who were driven to

his face, that the children of Israel should not look
stedfastly on the end of that which was passing away:
but their minds were hardened: for until this very day 14
at the reading of the old covenant the same veil remaineth
unlifted; which *veil* is done away in Christ. But 15
unto this day, whensoever Moses is read, a veil lieth
upon their heart. But whensoever it shall turn to the 16
Lord, the veil is taken away. Now the Lord is the 17
Spirit: and where the Spirit of the Lord is, *there* is
liberty. But we all, with unveiled face reflecting as a 18

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veil the transitoriness of the law by preaching a gospel of veiled glory.

should not look. The Greek seems to suggest definite aim: 'that the children of Israel *might* not look.' If 'should' is correct, it represents, not the aim of Moses, but the result logically involved in his act.

14. hardened: blinded. The veiling led them to think the dispensation was to last for ever.

the reading of the old covenant. 'Covenant' here stands not for the actual books, but for what preceded the books, the dispensation which the books afterwards recorded. Just as 'faith' never in the N. T. means 'creed,' it never loses sight of the living personal faith which preceded creed. This is the only passage in which 'covenant' approaches the later sense of 'testament,' the collected books themselves.

remaineth unlifted; which veil is done away: better, 'unlifted because it is in Christ (alone) that is done away.' A full acceptance of Christ as the end of the law is required.

16. it: their heart; or 'any man,' i. e. 'any unbelieving Jew,' may be the subject unexpressed.

the Lord: the Lord Christ, see verse 14.

17. the Lord is the Spirit. The man who turns to the Lord turns to the Spirit (1 Cor. xv. 45), and the Lord, imparting himself in the form of the Spirit, becomes the power of the life.

liberty. Freedom to see, freedom from the veil which confines the sight to a law which binds and helps not: freedom, therefore, to obey, at the prompting of the indwelling spirit of obedience.

18. But: probably better, 'and.' The transition is from 'freedom' to 'free men.' 'And we all (i. e. all Christian men), freely seeing, freely obeying.'

The figure now seems to change. Free Christian men are like mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

4 Therefore seeing we have this ministry, even as we

Moses, whose face reflected (mirrored in itself) the glory of Jehovah. They gaze with unveiled face, unobstructed vision, upon the glory of Christ, while this glory transforms them into likeness to him.

are transformed. The present imperfect tense refers to a process now. Hence the glory must be moral and spiritual. The same Greek verb is used of moral and spiritual transformation at Rom. xii. 2; and the conformation to Christ's image at Rom. viii. 29 is also moral and spiritual. The 'glory of God,' of which all men come short, is at Rom. iii. 23 clearly moral and spiritual: it is there opposed to 'sin.'

even as from the Lord the Spirit. This result is conformable to the fact that the transformation comes from the Lord who is Spirit. There is no transforming power like spirit, and this Spirit is the Lord Himself; who shall set limits to His transforming power?

iv. 1-6. THEME. *The open glory of this gospel, together with the mercy making us its ministers, emboldens us in preaching honestly and unreservedly Christ as the image of God, though some are blind to his glory.*

ARGUMENT. The fact that the gospel is thus glorious and thus unreservedly revealed, and that the ministry of it has been in mercy entrusted to us, gives us courage, abjuring all concealment and trickery, to put the truth straight before the consciences of men. To some indeed—to wit, to them that are perishing—there is a veil over our message; the god of this age has blinded them so that they cannot see God in Christ. For it is Christ whom we preach: ourselves we present only as servants to serve his ends. For not we but God, the creator of light, enlightened our hearts to know His glory as Christ revealed it.

1. Therefore seems to be explained partly by what has just been said as to the transcendent glory of the new dispensation, partly by the words that immediately follow, the corresponding glory of the ministry, and the mercy that conferred it.

even as we obtained mercy goes with the preceding clause; cf. iii. 5, 6. Paul (with his colleagues) had had no claim: they advance none for themselves now (verse 5): how could they, as mercy alone had put them into their present position? See 1 Cor. vii. 25.

obtained mercy, we faint not: but we have renounced 2
the hidden things of shame, not walking in craftiness, nor
handling the word of God deceitfully; but by the manifestation
of the truth commending ourselves to every man's
conscience in the sight of God. But and if our gospel 3
is veiled, it is veiled in them that are perishing: in whom 4
the god of this world hath blinded the minds of the

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faint not: do not lose heart. How could they, with such a ministry, conferred with such mercy? They are outspoken in preaching what divides men into two classes (ii. 15), and what is the end of Judaism and not a crafty accommodation to it (verses 2 ff.).

2. renounced: *lit.* 'said *no* to.' The verb does not suggest that the apostle had ever been guilty of the practices he enumerates.

the hidden things of shame: either the hidden things of what is shameful (1 Cor. iv. 5), or the things which a sense of shame would hide (Luke xiv. 9). This general phrase (referring to the secret manœuvres of his enemies at Corinth) is at once defined more particularly. Probably they charged Paul's gospel with responsibility for Gentile licence.

craftiness: the sinister means used to sap Paul's influence and gospel.

handling . . . deceitfully: see ii. 17; Gal. vi. 12. These opponents, it would appear, sought to combine Christ and the law; selfishly avoiding Jewish persecution by maintaining the prerogative of Judaism, and winning converts from Judaism by pandering to Jewish pride.

commending ourselves to every man's conscience. Ignoring prejudice or self-interest, they made their appeal to the inward moral consciousness, 'the least corruptible of tribunals.'

in the sight of God: who knows what the real judgement of the conscience is, however it may seek to deceive itself.

3. veiled: in spite of the 'manifestation' (verse 2). He refers specially to Jews and Judaizers, whose blindness shews their peril and in what hands they allow themselves to be.

4. in whom . . . the minds of the unbelieving. The apparent redundancy may be thus explained: 'the unbelieving' are the whole class to which the 'whom' (particular cases) belong. All the unbelieving are not in so bad a case; see 1 Cor. xiv. 22 ff.

the god of this world. There is no evidence that the apostles, or the Jews, ever regarded Satan as in any sense the proprietor of the world through the assignment or the abdication of God, though Rabbis spoke of him as 'the strange unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn *upon*

god,' 'the other god.' Satan is only the god of this world, the prince of this world (John xii. 31; cf. Eph. ii. 2), because worldliness makes him its god; and as worldliness is, broadly speaking, the ruling spirit among men as they are, Satan is, broadly speaking, their god. See 1 Cor. ii. 12; Phil. iii. 19. The Greek equivalent here for 'world[1]' strictly means 'age,' and connotes spirit and temporariness. In the 'coming age,' when Messiah shall reign, evil will be done away for ever. See Gal. i. 4; Col. i. 13. The duration of 'age' depends on the context.

blinded. Paul plainly does not acquit these men of responsibility, any more than he acquits Eve at xi. 3, or than Isaiah acquits Israel when he exclaims (Isa. xlii. 19), 'Who is blind but my servant?' Satan blinds those who surrender themselves to his influence.

the glory of Christ. We are familiar in the Fourth Gospel with the idea of Christ's 'glory' as the manifestation of his personal excellence (John i. 14, xvii. 1, 5[2]). Paul's knowledge of Christ attached itself primarily to the vision before Damascus, that is, to his heavenly state, when the spirit had taken to itself a glorious spiritual form of manifestation, 'the body of his glory' (Phil. iii. 21). But Paul without doubt regards moral and spiritual excellence as the indispensable prerequisite of this spiritual body (Rom. viii. 10, 11); and he uses 'glory' and 'glorification' in the sense of manifested moral and spiritual excellence (Rom. i. 21, 23, iii. 23, ix. 23).

the image of God. The expression 'image of God' stands for 'manifested representation (more or less complete) of the unseen God.' Thus at 1 Cor. xi. 7 man is called 'image of God'; but in him the representation is obviously not complete: the prominent reference there (as in Gen. i. 26) is to likeness in dominion, authority. But Christ was 'the man from heaven' (1 Cor. xv. 47), and therefore, as 'image of God,' a unique representation. In what sense? Not, of course, in outward appearance; for God is invisible (Col. i. 15); but (as man is, in part) a representation of character, energies, capacities. In the *Wisdom of Solomon* (vii. 26) 'wisdom' (Prov. viii. 22 ff.) is called the 'image of God's goodness.' Philo, the Alexandrian Jew, calls the 'Word' (with him an indefinite expression for the various modes in which God makes Himself known to man) 'the image of God'; and Paul applies this appellation quite definitely

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[1] *αἰών*.

[2] Compare verse 4 (glorifying God on the earth) with verse 6 (manifesting His name to men).

them. For we preach not ourselves, but Christ Jesus as 5
Lord, and ourselves as your servants for Jesus' sake.
Seeing it is God, that said, Light shall shine out of 6
darkness, who shined in our hearts, to give the light
of the knowledge of the glory of God in the face of Jesus
Christ.

But we have this treasure in earthen vessels, that the 7

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to Jesus Christ. The expression accordingly describes Jesus Christ in all the various degrees of his manifestation of God, whether in his pre-existent state (Phil. ii. 6), or in his life on earth (John i. 14, xiv. 9, vi. 46), or in that state of heavenly exaltation in which Paul saw him. His earthly manifestation, however, is brought out most clearly, not in Paul, but in John.

5. For when they reject our preaching, it is he, and not we, that they repudiate.

Lord . . . servants. An antithesis probably directed against the charge of masterfulness (i. 24) preferred by his adversaries.

6. Servants, and nothing but servants, can we be, and that to serve Christ; since it was God that, by unveiling Himself in Jesus Christ to our hearts, made us competent for the service of unveiling Christ to others.

Light shall shine: an echo of Gen. i. 3 and Job xxxvii. 15 (LXX). Physical light, the symbol of spiritual light. So also was it with the bright light accompanying the vision near Damascus.

in our hearts. This expression confirms the spiritual interpretation of **glory** and **face** in this verse.

iv. 7–15. THEME. *The reason why ministers so highly honoured are so heavily afflicted.*

ARGUMENT. Strange, you may say, that such ministers as we claim to be should be hampered in their work by affliction, humiliation, and peril; that such a treasure as our ministry should be in vessels too frail for its protection. But this apparent contradiction leads men to see that the power, more than sufficient as it is to secure success, is God's, and not ours. Life is indeed, with us, one unceasing course of manifold suffering; but this does not break us down; and if the dying of Jesus repeats itself in the wearing out of our body, it leads to the manifestation of his triumphant life in us. We, while still in life, are constantly exposed to a living death in serving him, so as to manifest his undying life in our frail and fleeting mortal frame. While death, then, works his way step by step with us, this my suffering and the support helping me to bear it minister to your spiritual life. But, like the Psalmist saint whose affliction gave him

exceeding greatness of the power may be of God, and
8 not from ourselves; *we are* pressed on every side, yet
9 not straitened; perplexed, yet not unto despair; pursued,
yet not forsaken; smitten down, yet not destroyed;
10 always bearing about in the body the dying of Jesus,
that the life also of Jesus may be manifested in our body.
11 For we which live are alway delivered unto death for
Jesus' sake, that the life also of Jesus may be manifested
12 in our mortal flesh. So then death worketh in us, but

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stronger faith and bolder utterance, we devote ourselves still more vigorously to our preaching, knowing that, even if the worst comes, God who raised up Jesus will raise us also, bound up as we are with Him, and will then bring us with you into His presence. For you are the end and aim of all our sufferings and our deliverances, our confidence and our utterance, that the Divine grace which gives victory over suffering, may, extending from us to you, and multiplying itself from more to more as more partake of it, make the thanksgiving for God's salvation abound to His glory.

(Note. The first person plural is here, as frequently, used by Paul chiefly, sometimes only, in reference to himself. See i. 8–11.)

7. this treasure: this glorious ministry.

earthen vessels: bodies of frail and inglorious material.

exceeding greatness: *lit.* 'excess'; the power is enough, and more than enough, to cope with what seems mighty.

9. forsaken: abandoned by God to pursuers.

10. This verse sums up the sufferings and the victories in one phrase for each class of experiences.

bearing about: in my missionary travels from place to place.

the dying: the 'doing to death'; in Paul's case, by afflictions, anxieties, and hardships.

life . . . of Jesus. Paul compares his restoration from affliction, his survival of peril, to the resurrection of Jesus, and to him he attributes his power to rise superior to all that threatened to overwhelm him. The preference for the earthly name, Jesus, in this paragraph brings into prominence the community of the master and the servant in earthly suffering.

11. we which live. In the midst of life the apostles are in death: death, in one guise or another, constantly threatens them.

flesh lays stress (more than the **body** of verse 10) on weakness and transitoriness.

life in you. But having the same spirit of faith, according 13
to that which is written, I believed, and therefore did
I speak; we also believe, and therefore also we speak;
knowing that he which raised up the Lord Jesus shall 14
raise up us also with Jesus, and shall present us with you.
For all things *are* for your sakes, that the grace, being 15
multiplied through the many, may cause the thanksgiving
to abound unto the glory of God.

Wherefore we faint not; but though our outward man 16

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12. death: material death. **life:** spiritual life.

13. An application of Ps. cxvi. 9–11. The deeper the affliction, the stronger the faith, and the bolder the outspokenness.

14. Even if actual death overtakes him in his work, he is sure of resurrection in union with Jesus and in fellowship with his converts when Jesus comes.

15. For all things are **for your sakes:** an echo of the previous words 'with you.' 'All things,' limited by the context to all Paul's sufferings and deliverances.

the grace: God's grace giving Paul victory over suffering and peril.

being multiplied through the many: increasing in bulk when, through the one (Paul) enabled to continue his work, many more reap benefit spiritually.

the thanksgiving to abound: in proportion as the circle widens of those with whom Paul's spared life comes in contact.

iv. 16—v. 5. THEME. *Paul, amid bodily decay and depression, is buoyed up by the consciousness of inward vitality and the hope of a fully equipped future life, even if the death from which he naturally shrinks overtakes him.*

ARGUMENT. With this great object, the salvation of men, before us, and this supporting faith within us, we keep up our courage. Though the body wears out, the spirit is constantly renewed. Light and momentary, by comparison, is our affliction, and it is working out for us a far more than compensating glory, a glory eternal and of weighty worth; while our eyes are fixed not on things seen, for they are temporal, but on things unseen, for they are eternal. For we know that if our earthly house, our temporary tent, be broken up, we have a solid edifice from God, a house Divinely built, eternal, in the heavens. As a fact, this is what we sigh for, that, being spared the dissolution of death, we may have the heavenly house put over our earthly habitation,

is decaying, yet our inward man is renewed day by day.
17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of
18 glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

5 For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not

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since the putting on will save us from being, in the state of death, houseless. Dwelling still in our frail tent we are overborne with this longing, that what is mortal in us should not be broken up by death, but should be absorbed by immortal life. And it is God Himself that has made us ready for this absorption rather than for dissolution, putting within us the Spirit as the earnest of undying life.

16. Wherefore. See explanation in the argument.

17. For. Explanation of the way in which the renewal is achieved. 'Affliction works simultaneously physical waste and spiritual renewal' (Waite).

more and more exceedingly: *lit.* 'in a surpassing manner' (as to force) and 'to a surpassing result' (as to success).

light . . . weight. To the eye of faith bodily affliction is a bubble, spiritual glory a solid weight. The glory includes both inward glory of character and all manifestation of it.

18. things . . . seen. Primarily, the afflictions standing in his path.

things . . . not seen. The phrase 'not seen' (i. e. *now*) is carefully chosen in preference to *invisible.* Paul does not mean that the final 'manifestation of the sons of God' (Rom. viii. 19) will be invisible.

v. 1. For. Explanation that one reason for courage is that he looks forward to an eternal body if the earthly body breaks up before Christ comes. To the Jews (as to the Greeks) a bodiless human spirit was an incomplete being.

if the earthly house of our tabernacle. Strictly, 'If our earthly house (consisting) of the (temporary) tent.'

dissolved: *lit.* 'pulled down,' 'struck,' like a tent. The apostle is thinking of death before Christ comes.

we have . . . in the heavens. There awaits us in heaven.

a building. The Greek word implies solidity and permanence. The same word is used for spiritual 'edification.'

made with hands, eternal, in the heavens. For verily in 2
this we groan, longing to be clothed upon with our
habitation which is from heaven: if so be that being 3
clothed we shall not be found naked. For indeed we 4
that are in this tabernacle do groan, being burdened;
not for that we would be unclothed, but that we would
be clothed upon, that what is mortal may be swallowed
up of life. Now he that wrought us for this very thing is 5
God, who gave unto us the earnest of the Spirit. Being 6

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not made with hands, eternal. Of supernatural origin and continuance, in antithesis to a tent.

2. For verily in this we groan. Perhaps better, 'For in fact that is why we sigh' (with yearning to be clothed in the heavenly body without death, when Christ comes). Paul seems to appeal to the yearning as a living confirmation that the knowledge he has spoken of is there. The sighing, yearning, springs from the uncertainty whether death will be avoided or not.

to be clothed upon: *lit.* 'to have it put on over' the earthly body, so that there shall be transformation (1 Cor. xv. 51 f.), not death.

3. if so be . . . naked. Perhaps better, 'since, in fact, putting on (this body thus), we shall then not be found naked'—bodiless through death—at all. This 'clothing upon' would anticipate death, rendering it unnecessary and impossible.

4. Paul returns to the sense of anxiety, the burden of uncertainty which oppresses him. (The semicolon after **burdened** should be elided.)

we that are in this tabernacle, &c. That is, 'We that are in this (earthly) tent (and not yet in our heavenly house) yearn, weighted (with anxious desire) because we wish not to put off (our earthly body in death), but to put on (our heavenly body) over it.'

that what is mortal, &c. Paul's desire is to live till the time of transformation: then his mortal body will not be broken up, but absorbed, without violence, by the heavenly life.

5. wrought us for this very thing: that is, worked us up for this transformation and so for the longing after it. If it is God that prepares for the translation and implants the desire, then the desire cannot be wrong, nor can its fulfilment be impossible.

the earnest of the Spirit: the Spirit as a partial fulfilment and a pledge. The Spirit is the power for life in the waning body (Rom. viii. 9, 10). See also above, **iv. 16.**

therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from
7, 8 the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord.

v. 6-10. THEME. *Courage, then, always; contentment even with death; ambition, in every state, to please the Lord, in anticipation of His judgement-seat.*

ARGUMENT. Confidence, then, in God and in the pledge He gives us makes us courageous always in the face of all that threatens death. Besides, even death has its bright side: we know that while at home in the body we are abroad from the Lord; for, while in the body, we walk in the enduring spirit that believes on Him, not in the rest and joy of seeing Him. So we are cheerful even in prospect of death, well content rather to be abroad from the body and to be at home with the Lord. Wherefore, whatever befalls us—survival till He comes, or death before He comes—our honourable ambition is to satisfy Him in preparation for the day when the universal testing comes. For we can none of us (whether alive or dead) escape the revelation of ourselves at His judgement-seat, bringing to each the due reward of what his bodily life has wrought.

NOTE. In this paragraph Paul seems to be soothing his yearning for survival till Christ's coming, and mitigating his shrinking from death.

6. good courage: based directly on verse 5, more remotely on verse 1.

knowing that, &c.: survival has its dark side: it is a life of endurance in faith upon the Lord:—

'Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.'

8. This is not a denial of the intermediate and therefore imperfect state. The Jewish thought of Paul's age had, in some quarters at any rate, got beyond the earlier Hebrew view of Sheol as the place of a weak, shadowy and joyless life for bad and good (Isa. xiv. 10; Ps. cxv. 17), and had reached the idea (for the good) of an upper Paradise (cf. xii. 4). Irenæus[1], quoting 'the elders, disciples of the apostles,' tells how this abode had been prepared for just and spiritual men, who should remain there

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[1] *Against Heresies,* v. 5.

Wherefore also we make it our aim, whether at home or 9
absent, to be well-pleasing unto him. For we must all 10
be made manifest before the judgement-seat of Christ;
that each one may receive the things *done* in the body,
according to what he hath done, whether *it be* good or
bad.

Knowing therefore the fear of the Lord, we persuade 11

'until the end, enjoying a *prelude* of immortality.' 'Abraham's bosom' (Luke xvi. 22) was a correlative idea with some Rabbis. Paul's Jewish education, therefore, was quite consistent with his clinging, as a Christian, to the belief in a state of blissful rest—'sleep' (1 Thess. iv. 13)—not possessed of full and perfect personal consciousness (cf. xii. 2, 3[1]), but within the sphere of Christ's all-pervading presence, and awaiting the 'revealing of the sons of God' (Rom. viii. 19). This paragraph is a wistful modification rather than a contradiction of verses 2-4.

9. Wherefore also. Since, then, it is a minor consideration whether we are to be in the body or out of the body when the Lord comes to judge us, it does not affect our present chief aim, which is—to be well pleasing to Him when that testing time comes, in whichever state it finds us.

V. 11-21. THEME. *The unselfishness of the apostolic effort to make friends of men; the love Christ shewed having put self to death, and being a claim upon the apostles, and upon all men through them, to let that love have its reconciling aim fulfilled.*

ARGUMENT. In the light, then, of this solemn judgement day we persuade men to accept us as fit and proper preachers—to God we are already known, and I hope that we are in reality known also in your consciences. It is not that we are again commending ourselves to your favour: the question is not one as to ourselves: rather do we offer you a basis for boasting in us not for our own sake but for yours, that you may deal properly with those who boast in the outward and not in the inward. Our states of spiritual ecstasy have not been for ourselves, but for God: our sober and self-contained state is not for ourselves, but for you. Not ourselves, but God and you: that is our watchword when we seek to make friends of you. Christ's love holds us immovably aloof from self in

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[1] Such a temporary entrance into this paradise, as Paul there speaks of, had been, according to Jewish apocalyptic literature, granted in some cases to pious men still living. *Enoch*, 22 ff.; *Ascension of Isaiah* 6 ff.; *Testament of XII Patriarchs*, Levi 2 f.

men, but we are made manifest unto God; and I hope
12 that we are made manifest also in your consciences. We
are not again commending ourselves unto you, but *speak*
as giving you occasion of glorying on our behalf, that ye
may have wherewith to answer them that glory in appear-
13 ance, and not in heart. For whether we are beside our-

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our service; firmly convinced as we once for all became, that, in his representative death for all, all morally died to self, he laying all men under honourable obligation to live no longer to themselves, but to him who died to save them, and rose again to give them a new life. Accordingly, no longer do we regard men from the point of view of self and the outward: not even Christ do we any longer so regard, though once we did. In union with the glorified spiritual Christ all are in a new world: narrow, selfish standards and conditions are gone, new standards and conditions have taken their place. And God is the author of it all. He, through Christ and his work, was able to look upon us in reconciliation as his friends, giving into the hands of us apostles the ministration of this reconciling change, the teaching that God was in Christ putting aside his obligation to punish the world, ceasing to count against mankind their trespasses, and laying upon us the duty of preaching this reconciling change. For Christ, then, we are ambassadors: by us God exhorts you: for Christ we beg you to accept God's way of saving you, His surrender of the sinless Christ to a sinner's death that in him we might have God's free acquittal from sin.

11. fear of the Lord: as of a judge. Rom. xiii. 3.

persuade: as at Acts xii. 20, 'make friends of'; in this case, by gaining their respect and approval.

manifest unto God: He knows our motives are unselfish and genuine.

consciences: see iv. 2. Paul felt that in their innermost conscience the Corinthians believed in him.

12. glorying: triumphantly defending him against his traducers.

appearance . . . heart. Paul's opponents boasted of what was outward and incidental, personal knowledge of Jesus, connexion with the older apostles, Jewish descent and privilege, learning, eloquence, &c. (see Introduction, pp. 56 ff.). By **heart** is meant the inward as contrasted with the outward, the essential as opposed to the incidental; so 'spiritual reality.'

13. are beside ourselves: rather, 'were,' as in marg. This seems to refer to past spiritual ecstasies, of which he reluctantly brings himself to 'boast' in xii.

selves, it is unto God; or whether we are of sober mind,
it is unto you. For the love of Christ constraineth us; 14
because we thus judge, that one died for all, therefore all
died; and he died for all, that they which live should no 15
longer live unto themselves, but unto him who for their
sakes died and rose again. Wherefore we henceforth 16
know no man after the flesh: even though we have

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sober mind: i. e. the ordinary state of mind in which he conducts his apostolic work.

14. **constraineth us:** hems us in from straying, right or left, towards self.

judge. The Greek past tense points to the time when he came to this conclusion.

therefore all died: i. e. in the act of their representative who died **for** them. The **for** here is not 'instead of' but 'as representing.' Paul says not that they all 'escaped' death, but that they all **died.** He speaks as if Christ's physical death effected in men an ethical death: so immediately does he pass from the one thought to the other. See next note.

15. **he died for all, that,** &c.: reflection on the physical death of Christ had taught Paul its nature and its aim. Christ's self-immolation as the head of all men, as representing all, as serving all, involved, by its representativeness, there and then, the self-immolation of all, that is, it 'constrained' in all men the abnegation of selfishness. The self-sacrificing love of Christ breaks the selfish heart and constrains to worship of him. The context ('not ourselves but you,' see verse 13) leads Paul to lay stress here on this side of the atoning work of Christ.

they which live: they who still have their mortal life to live as Christ now had not. See Gal. ii. 20.

rose again. Added to bring in the thought that Christ not only died, but rose to a new life. So must men rise ethically in him; and he lives to be their motive and their power.

16. **we.** Emphatic, in contrast with the Judaizing teachers (verse 12), and these as the type of unspiritual men who have not grasped the significance of Christ's death for all. The ethical death and new life of all men, which Paul sees in principle in the death and new life of Christ, sweep away all distinctions based on the present fleshly life, distinctions on which selfishness vaunts itself. Thus not for the sake of outward distinction or for selfish ends does Paul 'commend himself' or 'make men his friends' (verses 12, 11).

known Christ after the flesh, yet now we know *him so*
17 no more. Wherefore if any man is in Christ, *he is* a new
creature: the old things are passed away; behold, they
18 are become new. But all things are of God, who recon-

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henceforth . . . now. The Greek word for **now,** occurring in both cases (**henceforth** is *lit.* 'from the now [time]'), is used here, as in Rom. v. 9 and 11, of all the time dating from some epoch-making point in the past; in Rom. v. 9 and 11 it means 'from conversion onwards'; here it means, 'from the time of the "judging" (verse 14) onwards.'

known Christ after the flesh. It would be unjustifiable to limit the 'know' of the former clause to personal acquaintance: consequently personal acquaintance is insufficient here. Paul seems to be speaking of the knowledge of an outward Christ; a knowledge which set a supreme value upon his manifestation on earth as a man and a Jew, upon his marvellous work in Palestine as 'servant of the circumcision' (Rom. xv. 8), upon his remarkable life as the prophet Messiah. (See what Paul says of himself at Phil. iii. 4 ff.) But this earthly manifestation in the flesh was, in Paul's eyes, antiquated by his manifestation in the spirit under the conditions of his new life. Paul had come to look at Christ rather in the light of the true nature and consequences of his death; and in his death he had taken all men with him, in principle, that all might live, not to their dead selves, but to him the giver of the life indeed. 'It is no longer I that live, but Christ that liveth in me' (Gal. ii. 20).

17. If Christ must be conceived of in a spiritual way, so also must they that are in fellowship with him, they that have appropriated to themselves the position which Christ has, in principle, given them.

any man. The 'us' in the next verse suggests that Paul is thinking here chiefly of his own case.

he is a new creature: his point of view is new, after the 'judging' of verse 14. The conditions of living are changed for him. He no longer lives, as he lived before even in his anxious obedience to the law, to himself and by himself in his efforts, successes, failures. Christ lives in him (Gal. ii. 20).

the old things . . . new. The transformation includes both conceptions and consequences: it is a revelation and a revolution. **behold:** vividly dramatic, suggesting the wand of an enchanter.

18. all things: limited by the context: 'it all comes from God.' This is a final touch directed against the charge of self-commendation. To God he attributes his new sense of acceptance, his commission to preach, and the truth he has to preach.

ciled us to himself through Christ, and gave unto us
the ministry of reconciliation; to wit, that God was in 19
Christ reconciling the world unto himself, not reckoning
unto them their trespasses, and having committed unto
us the word of reconciliation.

We are ambassadors therefore on behalf of Christ, as 20
though God were intreating by us: we beseech *you* on
behalf of Christ, be ye reconciled to God. Him who 21
knew no sin he made *to be* sin on our behalf; that we

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reconciled: the second clause of verse 19 shews that the change of attitude is God's. God made a way by which He could put aside His obligation to punish, not (first of all, at any rate) a way by which man could put aside his dislike of God. Compare the close of Rom. v. 11, which could hardly mean 'we have received the change of our own attitude.' Compare also the passive force of 'enemies' in Rom. v. 10, as likewise, most obviously, in Rom. xi. 28; and Paul's conception of God's 'anger' against sinners (Rom. i. 18).

us . . . us: Paul and those of whom he is the type, in both cases. The reconciliation came to the teachers first.

19. to wit, that: this is not the tenor of the message. It brings to view once more God as the Author, and now the Author of the world-wide **reconciliation** for the achievement of which the apostles, already reconciled, served Him as ministers. **To wit, that** might be more exactly translated, 'in conformity with the fact that.'

20. on behalf of Christ: that is, 'in the interest of Christ.' Emphatically opposed to in 'the interest of self.'

as though God: our position being that we are merely God's mouthpieces.

we beseech you: the 'you' is better omitted. Paul is quoting his universal appeal as he preaches to unconverted men. It would be a strange appeal if made to a church of Christian men.

be ye reconciled to God: accept the changed attitude of God, His forgiveness in Christ.

21. Describes the way God made for Himself that He might change His attitude.

Him who knew no sin: *lit.* 'came not into acquaintance with sin' as part of himself.

he made to be **sin on our behalf.** As the righteousness that follows is not man's but God's, so the sin here is not Christ's but man's. The sinless Christ could have no sense of guilt: he could

6 might become the righteousness of God in him. And working together *with him* we intreat also that ye receive
2 not the grace of God in vain (for he saith,

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not therefore be, in any true sense, punished: the burden of sin (as the phrase 'made to be sin' implies) was allotted to him, as, in the Jewish sacrificial ritual, it was allotted to an innocent animal. Thus Christ's suffering of death, the penalty of sin, became a manifestation of sin as to its penalty; and, not being a suffering for personal sin, it was in a position to be expiatory (see Rom. iii. 25, 26). Paul seems instinctively to avoid saying, 'made him a sinner,' and to take refuge in an abstract term; and the second abstract term, **righteousness,** follows as a necessary parallel.

we might become the righteousness of God in him. This righteousness is, in this place, no more actual in us than the sin was in Christ. It must then be justification from God, acquittal by Him, free forgiveness, the first step in the new relation between God and sinful man (Rom. v. 18).

vi. 1–10. THEME. *Paul's constant exhortation—to live up to the grace God gives—he habitually seeks to make potent by living himself an irreproachable life in the hardships he has to endure, by bringing to good effect the ministerial graces bestowed upon him, and by proving the falsity of the superficial ideas about him.*

ARGUMENT. In pursuance of this ministry, a ministry of co-operation with you for the higher life, we exhort you to live up to the grace God gives you; for these are the days in which to obtain salvation, as the Scripture also reminds you. And our words of exhortation we strive to emphasize by a life worthy of God's ministers, that the true ministry may be acceptable; being patient in all our hardships and conspicuous in the graces and the powers of ministers and preachers; justifying commendation and refuting slander by our right dealing; belying the humiliations, depressions, and privations of our outward condition by the sustained glory and joy and enriching efficacy of our inner life.

1. working together with him: perhaps rather, 'with you,' as in i. 24, 'helpers of your joy.' (The pronoun is not expressed in the original.)

in vain. The Judaizing teachers would have robbed grace of its efficacy by making the law also a means of salvation, and thus taking away the inspiring joy of conscious reconciliation. Paul is still defending his ministry (verse 3): see iii. 6.

2. By a quotation from Isa. xlix. 8 (the words of God to His despondent servant), Paul leads up to his own assertion that

At an acceptable time I hearkened unto thee,
And in a day of salvation did I succour thee:
behold, now is the acceptable time; behold, now is the
day of salvation): giving no occasion of stumbling in 3
anything, that our ministration be not blamed; but in 4
everything commending ourselves, as ministers of God,
in much patience, in afflictions, in necessities, in dis-
tresses, in stripes, in imprisonments, in tumults, in 5
labours, in watchings, in fastings; in pureness, in know- 6
ledge, in longsuffering, in kindness, in the Holy Ghost,
in love unfeigned, in the word of truth, in the power 7

'now' (that is, within the days—and these were not many, 1 Cor. vii. 29—extending to the coming of Christ) is the time in which to obtain salvation.

3. giving, &c., refers to the same persons as the previous 'working together,' viz. Paul and (possibly) his colleagues.

our ministration. Careless conduct on Paul's part would have given foothold to Judaizing opponents of the ministry of the spirit (iii. 6).

4. in much patience: in steadfast endurance: this phrase supplies a basis for the list of privations in verses 4, 5.

5. afflictions, . . . necessities, . . . distresses: *lit.* 'crushings,' 'constraints,' 'straitnesses'; referring, apparently, to circumstances which hampered his apostolic activity.

stripes, . . . imprisonments, . . . tumults: positive inflictions at the hands of others.

labours, . . . watchings, . . . fastings: what he endured in the actual course of his work; wearing toil, sleepless nights, hungry days (Waite).

6. Personal graces Paul sought to cultivate in his ministry. **Pureness**, chastity in thought and deed; **knowledge** of the deep things of God; **long-suffering** towards exasperating men; **kindness,** of the gentle order (not that 'goodness' which, though it 'has an edge in it,' is at times the truest kindness); **Holy Ghost**, rather, 'a holy spirit,' a personal quality, like the rest, though due, of course, to the Divine Spirit working upon Paul; **in love unfeigned,** according to Gal. v. 22, the first 'fruit of the Spirit.'

7. word of truth, . . . power of God. See 'demonstration of spirit and of power' (1 Cor. ii. 4). The reference is to the manifested character of his preaching, or to his oral or written dealing with his converts in personal or church matters.

of God; by the armour of righteousness on the right
8 hand and on the left, by glory and dishonour, by evil
9 report and good report; as deceivers, and *yet* true; as unknown, and *yet* well known; as dying, and behold, we
10 live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 Our mouth is open unto you, O Corinthians, our

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by the armour of righteousness on the right hand and on the left. The weapons by which he makes the **power of God** felt are characterized by a righteous temper, and they smite, or ward off smiting, in a righteous cause. They are not 'fleshly weapons' (x. 3, 4). Paul's instruments of attack and defence, his sword and his shield, are righteous both as to means and as to end.

8. by glory and dishonour, &c.: rather 'in' than 'by.' Different situations in which the weapons serve him in the commendation (verse 4) of himself as God's minister.

as deceivers. The **as** in verses 9, 10 refers to appearances which were alleged to be against him, and to which his adversaries pointed as shewing that he was under God's disapproval. The second phrase in each clause expresses the real fact of the case.

9. unknown: failing to obtain recognition; perhaps by the older apostles.

well known: really acknowledged as an apostle.

dying: through weakness and disease, inflicted by God.

chastened: by God for sin. See xii. 7. Whatever the 'stake for the flesh' may mean, Gal. iv. 13, 14 suggests that it was some visible and prostrating affliction which for the time being took the manhood out of him and tended to inspire contempt. Professor Ramsay thinks it was the nervous prostration consequent on malarial fever.

10. sorrowful: that is, a weak, puling, melancholy man, depressed at once by any affliction.

poor. His adversaries twitted him with refraining from asserting his right to maintenance by the churches, as shewing that he was uncertain of his apostolic position.

possessing: a stronger Greek word than that rendered **having**; cf. 1 Cor. vii. 30.

Paul does not deny the facts of his outward condition when they are facts: he only denies the inferences drawn from them by his opponents.

vi. 11-13. THEME. *The affectionate frankness with which the*

heart is enlarged. Ye are not straitened in us, but ye 12
are straitened in your own affections. Now for a recom- 13
pense in like kind (I speak as unto *my* children), be ye
also enlarged.

Be not unequally yoked with unbelievers: for what 14
fellowship have righteousness and iniquity? or what
communion hath light with darkness? And what concord 15
hath Christ with Belial? or what portion hath a believer
with an unbeliever? And what agreement hath a temple 16
of God with idols? for we are a temple of the living

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restored relations enable him thus to speak calls for equal affection in return.

11. mouth . . . open: to speak freely about himself without fear any longer of being misunderstood.

heart . . . enlarged: that is, so as to have room for the Corinthians.

12. Ye are not straitened in us: there is in us no narrow space for you.

ye are straitened: ye have not space enough for me. There was still room for more generous affection on the part of the Corinthians.

in your own affections: *lit.* 'in your heart.'

(The next section seems out of place. See Introduction, pp. 61 f. The connexion reappears at vii. 2.)

vi. 14—vii. 1. THEME. *The inconsistency, the godlessness, the defilement, of close connexion with the heathen.*

ARGUMENT. Be not so inconsistent as to make common cause with the heathen in their life and habits. Righteousness has no part or lot with iniquity, nor light with darkness, nor Christ with the evil one, nor God's temple with idols. And we are the temple, not of lifeless idols, but of the living God. He has promised to dwell in us and be our God, to be a Father to us, even as we shall be His children, if we will separate ourselves from heathen pollution. Let us therefore purify ourselves from all fleshly and spiritual defilement, making ourselves perfectly holy, with the fear before us of God our Judge.

14. unequally yoked: like animals of two different kinds and sizes yoked together (Deut. xxii. 10, the horse and the ass).

15. Belial. Belial, or Beliar, had already become, in Jewish literature, a name for the devil. The exact meaning of the word

God; even as God said, I will dwell in them, and walk
in them; and I will be their God, and they shall be my
17 people. Wherefore

Come ye out from among them, and be ye separate,
saith the Lord,
And touch no unclean thing;
And I will receive you,
18 And will be to you a Father,
And ye shall be to me sons and daughters,
7 saith the Lord Almighty. Having therefore these
promises, beloved, let us cleanse ourselves from all
defilement of flesh and spirit, perfecting holiness in the
fear of God.

2 Open your hearts to us: we wronged no man, we

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is uncertain, but perhaps it connotes hopeless ruin or extreme wickedness.

16. even as God said. This quotation is a free one from Lev. xxvi. 12, where the words are the summary of God's covenant, His provision for salvation, with its conditions.

17. This quotation is a free reproduction of Isa. lii. 11, where a charge is laid upon the priests of the Lord.

vii. **1.** The promises to Israel and to the priests are here appropriated to God's people under the new dispensation.

of flesh and spirit: not arising from, but affecting the flesh and spirit. Gluttony and unchastity would pollute the flesh: lovelessness, pride, covetousness would pollute the spirit. Paul does not regard even the flesh as essentially corrupt, or he could not speak as he does of the flesh of Christ (Rom. viii. 3), implying that it was not a '*flesh of sin*,' but only like it in appearance and in weakness: cf. v. 21, and Heb. iv. 15.

vii. 2-16. THEME. *Completion of the appeal* (vi. 11-13) *for large-hearted affection, and description of the comfort and joy brought to Paul by Titus's report of the revulsion of feeling at Corinth.*

ARGUMENT. Make room for me in your hearts. Why should you not? I did nothing injurious when I was among you, though some have said I did. This is not intended by me for fault-finding, as you may think: you have a place in my heart so that I am bound up with you whether I die or live. Great is my frankness towards you, my pride in you: I am full of encourage-

corrupted no man, we took advantage of no man. I say 3
it not to condemn *you*: for I have said before, that ye are
in our hearts to die together and live together. Great is 4

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ment, I overflow with joy in all my suffering. True, when I first reached Macedonia my poor human frailty was restless with trouble, with conflicts without and fears within. But God, who comforts them that are bowed down, comforted me by the coming of Titus, by the comfort also which I saw he had received through you, as he told me of your longing for reconciliation with me, your lamentation at what you had done, your eagerness to make up for it: all this added to my joy. I perceive I saddened you for the moment, when I wrote, and I almost regretted the letter, but now I do not regret it: now I am glad, not that you were saddened, but that your sadness led you to repentance, a godly repentance, saving my action from any harmful effect. For godly sorrow, on account of wrong done, works a saving repentance not to be regretted; whereas a worldly sorrow, mere sensitive vexation at rebuke, leads only to moral ruin. I can see, as if I had been present, what your godly sorrow wrought for you; the earnestness in my cause, the desire to explain your real position, the indignation at the offence, the fear of its consequences, the yearning for reconciliation, the zeal to deal rightly with the offender, the readiness to inflict punishment. You have entirely cleared yourselves from complicity in the wrong done to me. The course you have taken warrants me in claiming that my object in writing was not to get the wrong-doer punished or the wronged man avenged, but to bring out, to yourselves and before God, your real fundamental care for me. My success herein has comforted me, and my comfort has given me greater joy because Titus rejoices that you all united to relieve his anxiety and so refresh his spirit. For you justified on that occasion the pride in you which I have all along expressed to him. And his heart goes out more abundantly to you as he recalls again and again how you all obeyed the call of duty, how tremblingly anxious you were, as you welcomed him, to do right. I rejoice that you give me cause for complete confidence in you.

2. wronged, &c. The reference is probably to calumnies that he had used his authority unjustly and perniciously, and had 'sponged' on his converts in various ways (xii. 14–18).

3. condemn you: for being estranged from an innocent man.

to die together and live together. It seems more probable that the dying which Paul thinks of is his alone, and that the expression means that whether Paul dies or lives the Corinthians will be always in his heart.

my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.

5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side;
6 without *were* fightings, within *were* fears. Nevertheless he that comforteth the lowly, *even* God, comforted us
7 by the coming of Titus; and not by his coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your
8 zeal for me; so that I rejoiced yet more. For though I made you sorry with my epistle, I do not regret it, though I did regret; for I see that that epistle made you

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4. boldness: openness, as to men now capable of understanding him even in his self-commendation.

I . . . our. This chapter in particular seems to shew how Paul uses, almost indiscriminately, both the singular and the plural of himself.

5. come into Macedonia: that he might meet Titus the sooner.

flesh. Human weakness has stress laid upon it here: the 'spirit,' in the similar expression at ii. 13, has reference to the organ of his spiritual work at Troas.

fightings: against external enemies: we know not who they were.

fears: about the effects of his letter and of the mission of Titus.

6. the lowly. Better, 'the depressed,' as at Ecclus. xxv. 23.

7. while he told. This imperfect tense, like the imperfect present **remembereth** in verse 15, is dramatic. In this verse Paul recalls how the actual telling of the story, as it went on from point to point, brought comfort (encouragement) to Titus and therewith to Paul. In verse 15 we see how the reception of Titus was a perpetual happy memory to him.

longing, . . . mourning, . . . zeal. See argument.

8. though I did regret. The imperfect tense might be rendered, 'though I was inclined to regret,' i. e. before the return of Titus. His anxiety led him to doubt whether his policy had been wise.

for I see, &c., justifies the **did regret**: 'there was some reason for being inclined to regret, as is now clear to me from

sorry, though but for a season. Now I rejoice, not that 9
ye were made sorry, but that ye were made sorry unto
repentance: for ye were made sorry after a godly sort,
that ye might suffer loss by us in nothing. For godly 10
sorrow worketh repentance unto salvation, *a repentance*
which bringeth no regret: but the sorrow of the world
worketh death. For behold, this selfsame thing, that ye 11
were made sorry after a godly sort, what earnest care
it wrought in you, yea, what clearing of yourselves, yea,
what indignation, yea, what fear, yea, what longing,

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what Titus has told me.' Paul is plainly solicitous in verses 8, 9 not to appear indifferent to the pain he had caused. Hence he breaks up the sentence which he had perhaps originally shaped thus in his mind: (8) 'For though I made you sorry with my epistle, I do not regret it; (9) for ye were made sorry unto repentance.'

though but for a season. He is relieved to know that the sorrow lasted but a short time. This expression of relief, taken along with the hint in verse 8 that his apprehensiveness had not been without ground, suggests that the short-lived 'sorrow' was vexation at the rebuke: on reflection, they came to a better kind of sorrow, sorrow for their fault: this better sorrow had probably not yet passed altogether away.

9. that ye might suffer, &c.: better, '[a kind of sorrow] saving you from suffering loss by us in anything.'

10. the sorrow of the world worketh death. Mere self-conscious, sensitive vexation at being reproved works (what from the contrast must be) the opposite of salvation; that is, not physical death, but moral ruin.

11. For. Your case is a proof of the good effect of such godly sorrow.

behold recalls the dramatic scene as described by Titus.

this selfsame thing: this precise case of being made sorry according to a Divine standard.

earnest care, instead of their previous apathy in presence of the wrong.

clearing of yourselves: effort to prove that they had not fully grasped the situation, that they had been misled, and were not at bottom as bad as they had seemed to be.

indignation that they had been compromised by the offence committed.

fear of the chastisement they had deserved; see xiii. 2, 10.

yea, what zeal, yea, what avenging! In everything ye
12 approved yourselves to be pure in the matter. So
although I wrote unto you, *I wrote* not for his cause that
did the wrong, nor for his cause that suffered the wrong,
but that your earnest care for us might be made manifest
13 unto you in the sight of God. Therefore we have been
comforted: and in our comfort we joyed the more
exceedingly for the joy of Titus, because his spirit hath
14 been refreshed by you all. For if in anything I have
gloried to him on your behalf, I was not put to shame;
but as we spake all things to you in truth, so our glory-

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longing (in spite of their fear) to see Paul and be restored to friendship with him.

zeal to vindicate the cause of justice in the case of the offender.

avenging: determination to exact full punishment; see ii. 6.

approved yourselves to be pure. You proved yourselves to Titus, by your feeling and action, free from the guilt of having been wilful ingrates and partners in insult.

12. So. From the results he feels that he has a title to say that his action had been designed in the main to evoke and display their latent loyalty.

did the wrong . . . suffered the wrong. See Introduction, pp. 51 f.

manifest unto you. Calvin (quoted by Lias) remarks: 'St. Paul congratulates the Corinthians on having learned at length by this test how they were disposed to him' (cf. ii. 9). They were not aware of their real feeling for Paul till they knew how deeply their apathy had wounded him.

in the sight of God. The atmosphere of the **earnest care** was not merely personal, it was religious; such therefore also should their recognition of it be.

13. Therefore: because my object has been attained.

in our comfort we joyed. Comfort for myself was not the whole matter: my joy in my own comfort was abundantly increased when I saw the joy of Titus.

refreshed. This shews that Titus had gone on his mission in great depression.

14. For, &c.: 'Well may I rejoice, for I boasted to Titus (as I have all along boasted) that you were, at bottom, true and loyal; and I was not robbed of my glorying.'

as we spake all things to you in truth. 'My words about

ing also, which I made before Titus, was found to be
truth. And his inward affection is more abundantly to- 15
ward you, whilst he remembereth the obedience of you all,
how with fear and trembling ye received him. I rejoice 16
that in everything I am of good courage concerning you.
Moreover, brethren, we make known to you the grace 8

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you have proved as true as my words to you.' A delicate hint that they should not have so readily accepted accusations against his genuineness (i. 12-14) when he was all the while expressing confidence in them.

15. The intensified warmth of affectionate feeling in Titus as he recalls his visit and their behaviour towards him.

obedience. Not mechanical, as to an official authority, but, as always in this connexion, obedient response to an exposition of duty recognized to be Christian. Paul never expected obedience apart from this recognition; see 1 Cor. xiv. 37, 38.

fear and trembling: 'nervous anxiety to do right.' Lightfoot on Phil. ii. 12.

received him. The Greek word[1] may convey the sense of welcome, or at any rate of respectful reception (Gal. iv. 14). The Corinthians appear, therefore, to have been already moving from their attitude of indifference or hostility to Paul before Titus arrived. Perhaps Paul's short visit, abrupt departure, and prolonged absence had begun to tell more than he was aware when he sent by Titus the severe letter; and consequently Titus found them better prepared to hear what Paul had written, and he himself had to say, than he had expected.

16. This expression of generous confidence is both a natural conclusion to the present subject and a preparation for the frank exhortation on money matters in viii. It was only after the return to mutual confidence that such matters could be approached.

The second division of the Epistle has now arrived (viii, ix), treating of the collection for the poor saints at Jerusalem.

viii. 1-15. THEME. *The completion of the collection at Corinth, previously begun by Titus; the giving to be in proportion to the ability.*

ARGUMENT. Now there is one point on which I should like you to justify this confidence. Let me tell you of the grace given by God and abiding in the churches of Macedonia. In the midst of an affliction whose severity has served to bring out their Christian worth, they have had an abounding joy which, out of the depths of poverty, has overflowed in a rich stream of simple and

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[1] δέχομαι.

of God which hath been given in the churches of Mace-
2 donia; how that in much proof of affliction the abundance
of their joy and their deep poverty abounded unto the

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ingenuous liberality. Believe me, they have given what they could, and even more, and all spontaneously, yea, with urgent entreaty that I would second the grace within them so that they might enjoy the fellowship experienced in ministering to the saints. They have surpassed our highest hopes by giving, not merely their money, but, above all, themselves, to the Lord and to us His ministers, allowing His will (without any instigation from us) to work upon them. This happy state of things in Macedonia led me to press Titus that, as he made a beginning of the collection on a former visit to Corinth, he should finish for you this work of God's grace, adding to his previous services of this order. Do not, however, leave the whole responsibility to Titus, but let your wealth in other Christian gifts find its counterpart in this grace of generosity also. I lay no command upon you: I would only, by quoting the example of the zeal of others, test the genuineness of your brotherly love. You know the gracious loving-kindness of our Lord Jesus Christ, how that, though rich in the glory of his heavenly state, he made himself poor that by his poverty you might be spiritually rich. I do not command, I merely offer my judgement: the only proper and salutary course in your case, who began before all other churches, a year ago, not only to make the actual collection but also to set the idea of it in motion. Now, I pray, finish the making of it: let your readiness to set the idea going be followed up by fulfilment, that is, in accordance with your resources. For if the readiness is there, the giving is approved when a man gives what he has to give, and not when he gives more. I do not want so to relieve others as to bring distress to you. The balance should be even between you and the poor saints: just now your abundance should supply their lack, that hereafter their abundance may (if need be) meet your lack: the balance being like that the Scripture speaks of in the story of the manna—no superfluity, no deficiency.

1. Moreover. Rather, 'but,' or 'now.' See argument.

Macedonia. The reference is probably to Philippi, Thessalonica and Berœa; perhaps to others.

2. proof of affliction. The verification which endurance supplies of the reality of their Christianity and the solid foundation of their hope.

the abundance of their joy: the joy that came from the consciousness that their hope was justified; see Rom. v. 4.

their deep poverty: the paradoxical but striking background of their generosity.

riches of their liberality. For according to their power, 3
I bear witness, yea and beyond their power, *they gave* of
their own accord, beseeching us with much intreaty in 4
regard of this grace and the fellowship in the ministering
to the saints: and *this*, not as we had hoped, but first 5
they gave their own selves to the Lord, and to us by the
will of God. Insomuch that we exhorted Titus, that as 6
he had made a beginning before, so he would also
complete in you this grace also. But as ye abound in 7
everything, *in* faith, and utterance, and knowledge, and
in all earnestness, and *in* your love to us, *see* that ye
abound in this grace also. I speak not by way of 8
commandment, but as proving through the earnestness
of others the sincerity also of your love. For ye know 9

liberality: primarily, 'simplicity[1]': a liberality without ulterior motive, without thought of self.

4. beseeching us, &c. This is something beyond mere spontaneity in giving.

in regard of this grace and the fellowship. They begged the apostle to help them to an opportunity of acting upon the generous desire which God had implanted within them, and so of enjoying the sense of fellowship which 'giving and receiving' (Phil. iv. 15) created.

5. not as we had hoped, but first, &c. We had hoped they would give money; but primarily (i. e. above all else) they gave themselves. It was self-devotion embodied in the gift of money.

6. Insomuch that. The generosity of Macedonia encouraged Paul to try Corinth through Titus.

a beginning before. See Introduction, pp. 60 f., and the argument above.

this grace also. Is the **also** suggested by Paul's happy recollection of Titus's success in restoring the Corinthians to their loyalty?

7. See 1 Cor. i. 5-7. Paul says, 'Come not behind your other gifts in this one.'

and in **your love to us,** as he can now say, since the restoration.

8. as proving through the earnestness of others: bringing to the test by means of the example of those in Macedonia.

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[1] ἁπλότης.

the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through
10 his poverty might become rich. And herein I give *my* judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but
11 also to will. But now complete the doing also; that as *there was* the readiness to will, so *there may be* the com-
12 pletion also out of your ability. For if the readiness is there, *it is* acceptable according as *a man* hath, not
13 according as *he* hath not. For *I say* not *this*, that others
14 may be eased, *and* ye distressed: but by equality; your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for
15 your want; that there may be equality: as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.

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9. See Phil. ii. 5 ff. Paul cites the highest example, the strongest incentive. See argument.

10. herein I give my **judgement:** rather '*a* judgement,' as opposed to a command.

expedient for you, who, &c. A command would have been out of taste, and therefore inexpedient, considering that the Corinthians had been the first to shew their readiness in the matter.

a year ago. See Introduction, pp. 60 f.

not only to do, but also to will. A startling reversal of the usual order (Phil. ii. 13). Apparently the Corinthians had not only begun the actual collection a year before, but had initiated the idea of it.

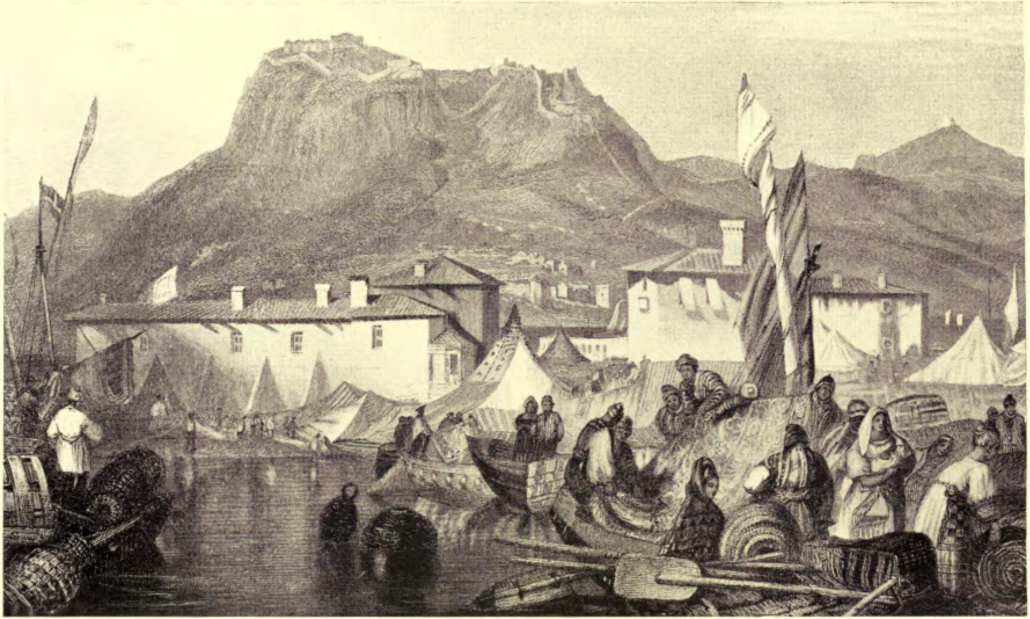
12. Paul implies that no man gets approval from God for giving foolishly beyond his means.

13. For I say **not** this. Rather, 'my object is not.'

14. but by equality. That is, equality, balance, should be the standard.

a supply **for your want.** Presumably, in case of such necessity at some future time. The idea of Jerusalem supplying a present *spiritual* lack at Corinth seems out of place.

15. Exod. xvi. 18 slightly altered, and differently conceived. Those that clutched more than the ordained omer of manna found



Drawing by J. M. W. Turner, R.A.

CORINTH

But thanks be to God, which putteth the same earnest 16
care for you into the heart of Titus. For indeed he 17

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that they had wasted their pains. What is recorded in the O. T. as a miracle is here quoted as an incentive to brotherliness.

viii. 16—ix. 5. THEME. *Paul recommends those whom he has sent to complete the collection, and urges that the completion should be prompt.*

ARGUMENT. God be thanked for making Titus as earnest as I am, that you should play a generous part. He needed not my exhortation to visit you on this business, but went of his own accord. With him I have sent the Christian brother whom all the churches commend for his service to the gospel, and whom they also appointed to be my travelling companion in the matter of this gracious gift, of which I am the medium, an appointment tending to promote the glory of Christ, and to satisfy a warm desire of my own. One danger I take precautions against: no one must be able to find fault with me as to our ministration of this bounty. It is not enough to be honourable in the sight of God: I must take care of my honour before men also. Another brother also have I sent, one whom I have proved in many matters and often to be a man of earnest zeal, and who is now much more earnest because he has great confidence in your responsiveness. Titus, if any one wishes to know about him, is my partner and fellow worker in my relations with you: as to our brethren, they are the messengers of the churches, they shew forth the glory of Christ. It is then virtually in the presence of the churches that you will (as I beg of you) shew to these brethren the proof of your brotherly love, and justify our boasting about you. [My exhortation to you now is that you should take the opportunity these brethren afford you of making public proof of your love.] As to the service towards the saints itself I need not write to you: I know your willingness, and have boasted of it to men of Macedonia —that Achaia has been ready for a year. And your zeal has stirred up the majority in Macedonia to imitate the generous spirit of the minority. But, though writing on the general question is needless, I have sent the brethen that my boast of your readiness may not prove empty, and that I (not to mention you) may not have this confidence put to shame before any Macedonians accompanying me and finding you unready. I deemed it necessary to press the brethren to precede me, and to make up before I come your promised bounty, that it may be ready to hand as a matter of genuine bounty, and not of apparent pressure in consequence of my presence.

16. for you. For your spiritual good, which will be furthered by generous interest in your poorer brethren at Jerusalem.

accepted our exhortation; but being himself very earnest,
18 he went forth unto you of his own accord. And we have
sent together with him the brother whose praise in the
19 gospel *is spread* through all the churches; and not only
so, but who was also appointed by the churches to travel
with us in *the matter of* this grace, which is ministered by
us to the glory of the Lord, and *to shew* our readiness:
20 avoiding this, that any man should blame us in *the matter*
21 *of* this bounty which is ministered by us: for we take
thought for things honourable, not only in the sight of
22 the Lord, but also in the sight of men. And we have
sent with them our brother, whom we have many times
proved earnest in many things, but now much more
earnest, by reason of the great confidence which *he hath*
23 in you. Whether *any inquire* about Titus, *he is* my partner

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18. in the gospel: in the service of the gospel, not necessarily by preaching.

19. this grace: this 'gift' looked at as a consequence and a token of grace. So, most distinctly, at 1 Cor. xvi. 3.

to the glory of the Lord, and to shew **our readiness.** It is best to connect this with **appointed by the churches.** The next verse suggests that Paul had asked for the appointment of this brother (cf. 1 Cor. xvi. 3) as a colleague in collecting and conveying this gift that there might be no room for suspicion against himself. Consequently the phrase **to shew our readiness** is probably better rendered, 'to satisfy my earnest desire.' The phrase **to the glory of the Lord** may refer to the prevention of all suspicion of malappropriation; or it may mean that the direct representation of the churches in the task of collection and conveyance would exhibit very clearly that sense of brotherhood which prompted the gift of the Gentile churches to the Jewish mother-church, and which that gift was sure to foster.

22. our brother. His identity is as uncertain as that of the former brother. But the phrase **messengers of the churches** (verse 23) implies that they had both been formally appointed in some way or other by the churches. Perhaps they both had special business capacity.

by reason of the great confidence, &c. He looked forward with enthusiasm to his efforts being warmly supported by the Corinthians.

and *my* fellow-worker to you-ward; or our brethren, *they are* the messengers of the churches, *they are* the glory of
Christ. Shew ye therefore unto them in the face of the 24
churches the proof of your love, and of our glorying on
your behalf.

For as touching the ministering to the saints, it is 9
superfluous for me to write to you: for I know your 2
readiness, of which I glory on your behalf to them of
Macedonia, that Achaia hath been prepared for a year
past; and your zeal hath stirred up very many of them.
But I have sent the brethren, that our glorying on your 3
behalf may not be made void in this respect; that, even
as I said, ye may be prepared: lest by any means, if 4
there come with me any of Macedonia, and find you
unprepared, we (that we say not, ye) should be put to
shame in this confidence. I thought it necessary there- 5
fore to intreat the brethren, that they would go before
unto you, and make up beforehand your aforepromised

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23. they are **the glory of Christ.** In that their character and work are due to Christ in them.

24. in the face of the churches: the churches as represented by these delegates, and as hereafter, doubtless, to receive a report from them.

ix. **1.** The **ministering,** as a general question, he need not write about: what he is writing for is to beg for promptitude and to commend his intermediaries.

2. very many of them: *lit.* 'the greater number.' Possibly the earnestness in Macedonia, though effective, had not before been very widespread.

3. ye may be prepared. Obviously the **readiness to will** (viii. 11) had not been realized, and the **prepared** (ix. 2) must be defined by this **readiness** and the **readiness** in ix. 2. The **prepared** here must refer to completed readiness, the completed collection. The original **readiness to will** had probably hung fire in consequence of the disturbances.

4. (that we say not, ye). A courteous parenthesis: he gives them credit for shame if his confidence is shewn to have been misplaced.

bounty, that the same might be ready, as a matter of bounty, and not of extortion.

6 But this *I say*, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also
7 bountifully. *Let* each man *do* according as he hath purposed in his heart; not grudgingly, or of necessity: for

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5. bounty: *lit.* 'blessing,' willing and gracious giving.

extortion: *lit.* 'covetousness.' This may mean either that the pressure of Paul's presence and influence will seem to grasp the money, drag it out of them; or that their giving will be covetous, grasping, in the sense of holding back all it can.

ix. 6-15. THEME. *Final exhortation, on two grounds:* (1) *that the giver will be blessed in proportion to his generosity;* (2) *that mutual spiritual benefit will accrue to the two classes of churches concerned.*

ARGUMENT. Of one thing be assured—the blessing reaped will be proportionate to the blessing sown. Let the amount of each man's gift be the result of careful deliberation; and then let him give it not grudgingly or because he must; for the giver God loves is a cheerful one. Further, it is in God's power to make you abound in every form of His earthly favour, so that, besides having enough for your own needs, you may have to spare for every sort of kind deed, and may, like the generous man in the Scripture, have a record of goodness which cannot pass away. And God not only can do this, but He will: just as He supplies seed and the bread that comes from it, so shall He multiply your means of sowing blessing, and increase the outcome, for others and for yourselves, of your good actions, enriching you generally that you may be single-mindedly liberal generally; and this liberality, conveyed through us, through us also works thanksgiving to God from the recipients. For our ministration of this truly religious service of yours does more than fill up the lacking cup of the poor saints: it makes the cup run over in a multitude of thanksgivings to God: they are brought, by the proof this ministration gives of your Christian love, to glorify God because your confession leads you to submit to the duties imposed by the Gospel of Christ, and because you are, in consequence, single-mindedly liberal in your brotherly contribution to them and to all Christians similarly needy; while they, for their part, with supplication on your behalf, yearn after you because of the exceeding grace of God that rests upon you. God be thanked for His unspeakable gift of brotherly love.

God loveth a cheerful giver. And God is able to make 8
all grace abound unto you; that ye, having always all
sufficiency in everything, may abound unto every good
work: as it is written, 9

He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.

And he that supplieth seed to the sower and bread for 10
food, shall supply and multiply your seed for sowing, and
increase the fruits of your righteousness: ye being en- 11
riched in everything unto all liberality, which worketh
through us thanksgiving to God. For the ministration of 12
this service not only filleth up the measure of the wants
of the saints, but aboundeth also through many thanks-

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7. purposed: the Greek word is used in Aristotle for deliberate choice[1].

8. all grace. Probably this is limited by the context to God's favour in bestowing earthly wealth.

all sufficiency: for your own needs.

good work: as the context suggests, 'charitable deed.'

9. Quotation of Ps. cxii. 9 (LXX). **scattered abroad,** in a good sense; 'distributed.'

righteousness abideth. One outcome of righteousness was almsgiving; see Matt. vi. 1 compared with vi. 2, 5, 16. And so the Hebrew for 'righteousness' was translated by the Greek for 'almsgiving' in many passages in the LXX. But here the idea is that the generosity is a lasting monument to goodness.

10. the fruits of your righteousness may refer either to the generous gifts emanating from righteousness, or (as is more likely) to the blessings which righteous generosity brings to the giver as well as to the receiver.

11. enriched: probably in the literal sense.

12. this service. The Greek word was originally used to denote a service to the state involving expenditure. In the LXX and N.T. it signifies continually a religious service, and this flavour remains in the word even when the service is (as in Phil. ii. 30) a service rendered to man.

12. aboundeth also. Besides a filling there is an overflowing, but an overflowing of consequences.

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[1] προαίρεσις.

13 givings unto God; seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of *your* contribution unto them and unto all;
14 while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace
15 of God in you. Thanks be to God for his unspeakable gift.

10 Now I Paul myself intreat you by the meekness and

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13. through the proving of you **by this ministration.** The conveyance of the gift by the Apostle and his colleagues proves to Jerusalem that the Corinthians are undoubted and approved Christians, as shewing the Christian spirit; see 1 John iii. 14.

the obedience of your confession unto the gospel of Christ. Your confession of Christian faith deems itself subject to Christian duties; in this case, the duty of kindness to the brethren. The freedom and occasional laxity of Gentile Pauline Christianity must often have given offence to law-abiding Jewish Christians; but here was an obedience to Christian duty which went home to the Jewish heart and could not but affect its estimate of the value of Paul's work among the Gentiles.

14. long after you: another way of saying, 'have warm hearts towards you,' the sense of Christian fellowship between Jew and Gentile being vividly intensified.

15. his unspeakable gift: primarily, no doubt, the gift of grace in Jesus Christ which in this case imbued the Corinthians with the spirit of generous brotherhood.

Third division of the Epistle (as extant). x—xiii. 10.

Defence in the face of the whole church; attack upon the ringleaders; threat to punish when he arrives.

For the historical background of this division and its relation to the earlier part of the Epistle see Introduction, pp. 62 ff. Possibly it is a fragment of the intermediate severe letter.

x. 1–18. THEME. *Defence against the charge of weakness and cowardice.*

ARGUMENT. I earnestly entreat you by the meekness and gentleness of Christ which I desire in your case to imitate—I, who am said to be poor-spirited when face to face with you and only bold when away from you—I, that same coward, beg you not to force me to be bold in your presence through the Divinely inspired confidence with which I count on facing certain persons who count me as affected by fleshly weakness and self-consideration. It is true, I am still, as a man, in the flesh; but in my conflicts my motives and feelings are not fleshly, my weapons are not the weapons of frail and feeble humanity: they are mighty, in God's service, to cast down strongholds of falsehood. Arrogant theories do I set myself to cast down, and everything that exalts itself against the knowledge of God which Christ has brought; I seek to capture every thought and make it obedient to Christ; and I am quite prepared to exact full penalty for all disobedience that still holds out when the obedience of your church as a whole is complete. But just now you are looking no deeper than the outside shows of things. There are certain persons who are sure that they are 'Christ's men' in a way that I am not: let them think again and conclude, from their own arguments, that I am as truly a 'Christ's man' as any of them. If I boast, more than ever before, of my authority—authority which the Lord gave me to build you up and not, after the fashion of these men, to pull you down—my boast will not be an empty one: it shall be seen that the alarming tone of my letters is not all words without deeds. These men say that my letters talk forcibly and energetically enough, but that when I am with you in person I am feeble and my utterance inspires contempt. Let such count on this, that what I am in word when writing in my absence, such shall I be in deed when personally present. One kind of boldness I confess I have not. I have not the face to rank myself or compare myself with certain of those who are their own trumpeters. But their way is the way of those who have no standard except themselves, and do not understand the hollowness of such comparison of self with self alone. Their glorying outstrips their true measure: I will not imitate them. God has given me a standard by which to measure myself: He apportioned me a province, a field of labour, which included you: within this province I will assert the right He has assigned me. In considering you within my field of labour, I do not (like these men) extend my province too far: in preaching the Gospel of Christ I came to you and converted you: I do not therefore glory beyond my province, that is, I do not take credit from other men's labours, as these men do; but I am in hope that, as your faith planted by me grows and matures, I shall gain weight and influence so as to cover the field of labour God has assigned me more fully than I have yet done; that is, so as to carry the gospel into regions beyond you, and not (like these men) take credit out of another man's field of labour for work already done by him. But a truce to glorying: there should be no glorying save in the enabling and sustaining Lord alone. For not he that commendeth himself is thereby approved of the Lord, but he whom the Lord himself commendeth.

1. Now I Paul myself. There is no satisfactory contextual

gentleness of Christ, I who in your presence am lowly
among you, but being absent am of good courage toward
2 you: yea, I beseech you, that I may not when present
shew courage with the confidence wherewith I count to
be bold against some, which count of us as if we walked
3 according to the flesh. For though we walk in the flesh,
4 we do not war according to the flesh (for the weapons of
our warfare are not of the flesh, but mighty before God
5 to the casting down of strong holds); casting down imaginations, and every high thing that is exalted against
the knowledge of God, and bringing every thought into
6 captivity to the obedience of Christ; and being in readi-

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explanation of this particular form of emphasis. Perhaps the difficulty suggests that we have not the whole context before us.

meekness and gentleness: the absence of resentment and the yielding reasonableness which Christ manifested: enable me also, I pray, to manifest nothing else.

lowly: 'with bated breath and whispering humbleness.' A charge of his enemies based on the fact that he had, on the occasion of the painful visit, refrained from enforcing his apostolic authority.

2. the confidence: namely, that he has the Lord with him and in him: see xiii. 3.

according to the flesh. The meaning of this phrase varies with the context. Here it seems to refer to feebleness and cowardice arising from a desire to spare himself.

3. in the flesh: physically; **according to the flesh,** ethically. See the argument.

4. before God: perhaps rather, 'for God.'

strong holds: see 1 Cor. i. 27, 28. The local reference is to Judaïstic opposition.

5. imaginations: the sophistical reasonings of false teachers.

the knowledge of God: see iv. 6. This came through Christ as Paul (and not the Judaizers) taught that he was.

thought: the intellectual conceptions and aims of the fleshly man being like rebels fighting against God. And the Judaizers were still fleshly (v. 12), as well as those whom they misled.

obedience of Christ: probably, 'obedience towards Christ,' though, of course, it may mean obedience characteristic of Christ.

6. all disobedience: on the part of the irreconcilables, when the church, as a church, has been restored to loyalty.

ness to avenge all disobedience, when your obedience
shall be fulfilled. Ye look at the things that are before 7
your face. If any man trusteth in himself that he is
Christ's, let him consider this again with himself, that,
even as he is Christ's, so also are we. For though I 8
should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and
not for casting you down), I shall not be put to shame:
that I may not seem as if I would terrify you by my 9
letters. For, His letters, they say, are weighty and 10
strong; but his bodily presence is weak, and his speech
of no account. Let such a one reckon this, that, what 11
we are in word by letters when we are absent, such *are we*
also in deed when we are present. For we are not bold 12

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7. before your face: the mere appearances of things (v. 12).

Christ's: see Introduction, pp. 20 ff. The 'Christ' party claimed a special relationship to Christ for outward, non-spiritual reasons. They are the extreme Judaizers of this Epistle.

with himself: *lit.* 'on his own basis,' the outward basis, but, in this case, the basis of proved and unmistakable success. See verse 8 and verses 12–18; and iii. 2 f. There were also the outward 'signs of an apostle,' xii. 11–13.

8. somewhat abundantly: rather, perhaps, 'more abundantly' in this defensive letter than he had been led to glory before.

not for casting you down. This parenthesis may point to Paul's resolute postponement of destructive severity till all other resources had been exhausted. Meanwhile his enemies jeered at him as unendowed with apostolic authority or afraid to use it. Possibly also in **casting you down** there is a hidden thrust at the work of the Judaizers themselves.

I shall not be put to shame. When I come I will shew my authority to be real.

9. All excuse for branding me as a mere blustering letter-writer will be taken away. (See 1 Cor. iv. 18–21 for an instance of what his opponents may be referring to. But see Introduction, p. 66.)

10. bodily presence: his enemies pointed to his failure at the intermediate visit to shew that when personally present he failed to inspire respect.

12. we are not bold: my boldness does not lie in self-satisfac-

to number or compare ourselves with certain of them that
commend themselves: but they themselves, measuring
themselves by themselves, and comparing themselves
13 with themselves, are without understanding. But we will
not glory beyond *our* measure, but according to the
measure of the province which God apportioned to us
14 as a measure, to reach even unto you. For we stretch
not ourselves overmuch, as though we reached not unto
you: for we came even as far as unto you in the gospel
15 of Christ: not glorying beyond *our* measure, *that is*, in
other men's labours; but having hope that, as your faith
groweth, we shall be magnified in you according to our
16 province unto *further* abundance, so as to preach the
gospel even unto the parts beyond you, *and* not to glory

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tion: in that kind of boldness I cannot presume to class myself with my opponents.

to number: that is, 'to rank.' For the rest of the verse see the argument.

13. beyond our **measure:** beyond the limits within which God has sanctioned my work by giving me successful results.

province: that is, clearly defined field of labour. Paul's defined sphere of activity was the Gentiles. Acts xxii. 21; Rom. i. 5; Gal. ii. 8, 9.

even unto you: to you also, as well as other Gentiles.

14. stretch not ourselves overmuch. In including you within my sphere of interest and oversight I do not step over my limit.

for we came, &c.: your conversion was my work: I was the first to come as far as you also.

15. not glorying . . . in other men's labours. As the Judaizing missioners took credit for results in the ground that Paul had tilled. Paul avoided building upon another man's foundation (Rom. xv. 20); that is, he did not personally visit a place already evangelized by others that he might preach the gospel. This was his stated and general policy.

magnified in you: through my success in your case gain greater influence.

unto further **abundance:** so that my influence shall extend beyond Corinth and its neighbourhood.

16. so as to preach: the extension of his reputation and influence westwards would prepare the way for a mission in

in another's province in regard of things ready to our
hand. But he that glorieth, let him glory in the Lord. 17
For not he that commendeth himself is approved, but 18
whom the Lord commendeth.

Would that ye could bear with me in a little foolishness: **11**

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person in that direction. See the reference to Illyricum in Rom. xv. 19.

in regard of things ready to our hand: namely, through work previously done by another.

17. But, &c.: Paul puts his own glorying in the right light, and at the same time passes censure upon his opponents.

in the Lord: not vaguely and generally, but in the Lord as 'giving the increase' (1 Cor. iii. 6) as well as the preaching power (the 'grace' of Rom. i. 5). The injunction is a summary of Jer. ix. 23, 24.

18. is approved: stands the test.

xi. 1–15. THEME. *The fundamental motive of his self-commendation, and the reasons which actuate him, together with the conditions which regulate him, in turning the weapon of his adversaries against themselves.*

ARGUMENT. Oh that you would bear with me in a little of the folly of self-boasting! (only a little, I say: you bear with others in much). But I feel sure you are bearing with me (you can bear with others so well). Why do I stoop to it? Not for myself, but because I am jealous with God's own jealousy; for I espoused you to a husband to be his alone, that I might, when the marriage came, present you to him a virgin faithful and undefiled; and he is Christ. But I am full of fear lest by any beguilement, as Eve was beguiled by the serpent, your thoughts should be corrupted and turned aside from the single-mindedness and purity with which they have been fixed on Christ. And my fear is not without cause. For when new-comers preach a Jesus other than we preached, or when you receive a spirit other than you received through us, or a gospel other than you first accepted, you bear it all with a noble magnanimity. Bear then with me; for I count myself in no respect behind these newly arrived, supereminent apostles of yours. Untrained I may be, compared with them, in the arts of oratory, but in my knowledge of Divine things I am no novice, as I have shewn you in every detail of my work among all sorts of men. Perhaps you do not deny this. Is it then something else that I fail in? Did I commit a sin—lowering myself and compromising my position as an apostle that you might be lifted to a higher spiritual level—when I preached to

2 nay indeed bear with me. For I am jealous over you with a godly jealousy: for I espoused you to one husband,
3 that I might present you *as* a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the
4 simplicity and the purity that is toward Christ For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye

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you God's gospel without insisting (as your new teachers insist) on the apostolic right of maintenance? I plundered other churches, taking from them more maintenance than was their share, that I might do you my service. And when I was working among you and my resources fell short, I 'sponged' on no one: my need was supplied by those brethren (you remember them) when they came from Macedonia: in everything I kept myself, and shall continue to keep myself, from being a burden on you. It is Christ's own truth in me that I shall not be barred from this kind of boast in your part of the world. And why? Is it because I do not love you well enough to receive from you? God knows it is not so. It is because, by adhering to my self-denying ordinance, I shall cut away the ground from those who are bent on having ground for speaking against me: I will take care that, in their boasted disinterestedness, they shall be as disinterested as I am. Such men I must expose: they are false apostles, deceitful workers, decking themselves in the guise of apostles of Christ. Be not astonished: it is no new thing: the tempter himself puts on the guise of an angel of light. It need not startle you, then, if his servants put on the guise of servants of righteousness; but, as their deeds are, so shall be their end.

nay indeed bear with me: better, perhaps, 'but you are bearing with me.' Ironical conclusion from the practice they have in enduring the overbearing demeanour of his opponents (verse 20).

2. godly jealousy: perhaps, rather, 'the jealousy of God': God, through Paul, had betrothed them to Christ.

4. Jesus . . . spirit . . . gospel: all different in the hands of the Judaizers. They preached not freedom in Christ, but bondage to law. See Gal. i. 7-9, iv. 9 f., v. 13. The present tenses imply the actual occurrence of these things.

ye do well to bear with him: better, 'ye bear with him nobly.' This brings out the irony more distinctly.

do well to bear with *him*. For I reckon that I am not a 5
whit behind the very chiefest apostles. But though *I be* 6
rude in speech, yet *am I* not in knowledge; nay, in everything we have made *it* manifest among all men to youward. Or did I commit a sin in abasing myself that ye 7
might be exalted, because I preached to you the gospel
of God for nought? I robbed other churches, taking 8
wages *of them* that I might minister unto you; and when 9
I was present with you and was in want, I was not a
burden on any man; for the brethren, when they came
from Macedonia, supplied the measure of my want; and

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for I reckon, &c.: the **for** in verses 2, 4, and 5 seem all to look back to the Apostle's appeal in verse 1.

the very chiefest apostles: again ironical, pointing, as the context implies, to the self-commending missioners (x. 12-18) who have **come** (xi. 4) to Corinth, the **false apostles** of xi. 13. So better as in the margin, 'those pre-eminent apostles,' *lit.* 'the more than too much apostles.' See Introduction, p. 22.

6. But: that is, 'on the other hand,' so far from being behind.

rude in speech: not scholastically trained in the arts of rhetoric.

made it manifest: made the knowledge manifest. See the introductory argument for the explanation of this and the next verse.

7. commit a sin: a paradox: 'A sin, because I preached God's gospel and did not take money for it!'

abasing myself: taking a lower position than an apostle had a right to take, and so betraying (as his enemies suggested) an uncertainty that he was really an apostle (see 1 Cor. ix. 2, 14).

exalted. The desire for an antithesis to **abasing** prompts the use of this word instead of 'edified' (x. 8).

8. robbed other churches: for example, the church at Philippi (Phil. iv. 15). The Greek words rendered **robbed** and **wages** are drawn from military life. 'I spoiled . . ., taking soldier's rations (pay in the form of provisions).' The generous churches, so to say, mulcted themselves at more than was strictly due from them.

9. was in want: the tense implies, 'suddenly ran short.'

the brethren. He does not particularize further: they were well remembered, no doubt, by the Corinthians. Perhaps he means Silas and Timothy; see Acts xviii. 1, 5, and Phil. iv. 15.

in everything I kept myself from being burdensome unto
10 you, and *so* will I keep *myself.* As the truth of Christ is
in me, no man shall stop me of this glorying in the
11 regions of Achaia. Wherefore? because I love you not?
12 God knoweth. But what I do, that I will do, that I may
cut off occasion from them which desire an occasion;
that wherein they glory, they may be found even as we.
13 For such men are false apostles, deceitful workers, fashion-
14 ing themselves into apostles of Christ. And no marvel;
for even Satan fashioneth himself into an angel of light.

10. As the truth of Christ is in me: *lit.* 'it is Christ's truth in me that,' &c. This may mean, 'It is part of the truth of Christ in me when I say that,' &c.: this would be a guarantee of the absolute truth of his declaration. Or it may be an adjuration of the same form as is common in the LXX, and is quoted by Paul at Rom. xiv. 11, '*I live*, saith the Lord, *that* to me every knee shall bow'; equivalent to, 'As I live . . . to me every knee shall bow.' This is the view of the Revisers.

stop me of this glorying: by forcing me to change my practice of refusing payment.

11. because I love you not? Because I am too proud to be indebted to those to whom I am indifferent?

12. God knoweth that I love you.

occasion. The Greek word[1] means, in military language, a 'base of operations.'

they may be found even as we. These men boast that their insistence upon support, or their acceptance of it, is a proof that they are sure of their apostolic position. They profess that this proof is their sole object, and that they seek no gain for themselves. Paul is determined to force their hand by his self-denial. It is easy to see who had the strongest position. In the end these so-called apostles would be compelled to imitate him.

deceitful workers. See ii. 17, iv. 2 ('handling the word of God *deceitfully*'). Perhaps the figure is taken from work on tilled land (1 Cor. iii. 9). These workers made a grand show, but their work is superficial, and worse than valueless. They profess to be serving the church while they are serving only themselves.

fashioning themselves / **fashioneth himself** **into:** *lit.* 'assuming / assumeth the appearance of.'

14. even Satan: rather, 'Satan himself' (their master).

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[1] ἀφορμή.

It is no great thing therefore if his ministers also fashion 15
themselves as ministers of righteousness; whose end shall
be according to their works.

I say again, Let no man think me foolish; but if *ye do*, 16

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an angel of light. Brightness of appearance was associated with the idea of good angels as dwelling in and coming from the presence of God. There is no need for us to suppose that Paul is otherwise here than spiritual. But a literal notion of the kind is found in Jewish apocalyptic literature, *Apocalypse of Moses*, v. 17, 'Then Satan took on the form of an angel.'

xi. 16–29. NOTE. Paul now comes to close quarters with his detractors, shewing concretely and in detail how, on their own ground, he is at least equal to them, and how, in endurance and activity for Christ's sake, he leaves them far behind. But his almost insuperable reluctance to speak so definitely in commendation of himself is unmistakable. Again and again he has approached it and has turned aside. At x. 7, 8 he begins to 'glory,' but at once breaks off to expose the emptiness of the boasting of his opponents. At xi. 1 ff. he makes a fresh approach, excusing his 'foolishness,' and explaining what drives him to it, and then, after one word of self-assertion (verses 5, 6), he moves away to answer the charge based on his surrender of the apostolic right to maintenance. And now, when he is about to face the question once for all, he seems as if he could not say enough by way of apology for stooping to meet folly with folly. And, finally (verses 30 ff.), he, as it were impatiently, flings it all aside and boasts only in the weakness which evokes and demonstrates the strength of his Lord.

THEME. *Paul forced by his opponents to compare himself with them as to Hebrew descent and privilege, and as to unflinching Christian endurance.*

ARGUMENT. Once more I speak of myself as foolish, but think me not really so; yet, if you do, accept me as foolish, that, like the foolish you do accept, I also may boast, though only a little. Remember that I do not profess to take Christ as my prompter and my pattern in this boasting: I speak as a man does who talks foolishly when I base my glorying on the foundation I now make use of. You hear my many opponents glorying in what the natural man boasts of: I must take them on their own ground; and you will bear with me, who am only like the foolish men to whom you are quite pleased to be tolerant: sensible men, such as you are, are always thus tolerant. You are quite tolerant, I hear, towards men who make slaves of you, who eat you up,

yet as foolish receive me, that I also may glory a little.
17 That which I speak, I speak not after the Lord, but as in
18 foolishness, in this confidence of glorying. Seeing that
19 many glory after the flesh, I will glory also. For ye bear
20 with the foolish gladly, being wise *yourselves*. For ye

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who catch you with bait and snare, who lord it over you, who treat you roughly. I admit, of course, that a poor abject like me has always been too feeble to do such things. Yet, if I may talk in foolish style, I have the same means of making a brave show as any of these men. To be a Hebrew, an Israelite, a son of Abraham, is mine as much as theirs. Christ's servants are they? Then more than Christ's servant am I! I am a servant branded with the marks of suffering labour; abundantly more than a servant through hardships, deadly perils, punishments, toils, privations; all these apart from what comes besides—the daily burden of anxiety for all my churches. Is there a weak brother troubled with doubts? I am troubled along with him. Is the weak brother led to trip and fall? I burn with indignation for him.

16. I say again, Let no man think me foolish. He has not, strictly speaking, said this before, but he has implied it.

I also: as well as those whom you put up with.

17. after the Lord. He guards his Master against depreciation: he will not compromise Christ when he stoops to answer fools according to their folly.

in this confidence of glorying. The Greek word rendered 'confidence' means also 'basis.' Paul's basis for glorying is, for the moment, to be the outward: he wants to explode the claim of his opponents even to outward superiority.

18. many. A vague term for his opponents: he is like one against many. See ii. 17.

after the flesh. The natural man sees the outward most clearly, and penetrates no deeper than the surface. The outward here is Hebrew descent, prerogative, and privilege, and (probably) personal discipleship of Christ. (See Introduction, pp. 20 ff.)

19. the foolish. His opponents and supplanters at Corinth, boasting in the outward.

foolish . . ., being wise yourselves. The Greek antithesis is 'senseless, sensible.' The irony cuts at the Corinthian self-sufficiency, which blinds them to what real folly is. 'Foolish are these boasters; but you plume yourselves on your shrewdness in accepting them. So you will, I am sure, accept me when I talk like them.'

20. 'I can count upon your kind patience; for you are patient under things far worse.'

bear with a man, if he bringeth you into bondage, if he
devoureth you, if he taketh you *captive*, if he exalteth
himself, if he smiteth you on the face. I speak by way 21
of disparagement, as though we had been weak. Yet
whereinsoever any is bold (I speak in foolishness), I am
bold also. Are they Hebrews? so am I. Are they 22
Israelites? so am I. Are they the seed of Abraham? so
am I. Are they ministers of Christ? (I speak as one 23
beside himself) I more; in labours more abundantly, in

bondage: Jewish legalism instead of Christian freedom.

devoureth you refers to the exactions of these teachers, on the plea of apostolic rights.

taketh you captive, as an angler or a trapper would. See ii. 17, iv. 2.

smiteth you. Doubtless as figurative as the rest of the verbs in the verse. The idea is, insolent ill-usage.

21. by way of disparagement, &c.: *lit.* 'dishonour,' 'disgrace.' The verse seems to mean, 'I speak of myself with contempt (as a dishonoured man), admitting what these men say, that I have been feeble—too feeble to treat you like this.'

whereinsoever, &c. The grounds on which they shew their audacity are as much mine as theirs.

22. Hebrews, as to race; **Israelites,** as to theocratic privilege; **seed of Abraham,** as to inheritance of promises.

23. ministers of Christ. These men claimed, probably, to be more truly **ministers of Christ** than Paul, because they had belonged to the circle of the earthly discipleship: perhaps also because they could and did teach more precisely the practice of Christ in keeping the Jewish ceremonial law.

I more. Paul avoids his previous formula, 'So am I.' He does not admit their claim. What he seems to say is, 'If such men are "ministers of Christ," I am more than a "minister of Christ"[1]: I am a sufferer for him.' This interpretation is strengthened by the consideration that, in the catalogue which follows, Paul can hardly be regarded as implying that these men had been imprisoned and beaten, and that he had only been imprisoned and beaten **more abundantly,** thereby outdoing them merely in degree. It seems better, therefore, to take this comparative adverb as an instance of the Greek comparative used

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[1] See Meyer-Heinrici on the passage.

prisons more abundantly, in stripes above measure, in
24 deaths oft. Of the Jews five times received I forty *stripes*
25 save one. Thrice was I beaten with rods, once was I
stoned, thrice I suffered shipwreck, a night and a day
26 have I been in the deep; *in* journeyings often, *in* perils
of rivers, *in* perils of robbers, *in* perils from *my* countrymen, *in* perils from the Gentiles, *in* perils in the city, *in*
perils in the wilderness, *in* perils in the sea, *in* perils
27 among false brethren; *in* labour and travail, in watchings

in a superlative[1] or even a positive sense, and loosely here attached as an adjective, and translate as follows: 'through hard toils in abundance, through imprisonments in abundance, through stripes beyond measure, through deadly perils on many occasions.' Then he records in detail sufferings which he had endured and they had not. As to many of these nothing further is recorded in the Acts or in the Epistles.

in prisons: as at Philippi (Acts xvi. 23), the only instance recorded: **in deaths** (in the jaws of death, in dangers or sicknesses threatening death), as 'in Asia,' i. 8-10.

24. forty stripes **save one.** Jewish regulation ordained that not more than thirty-nine stripes should be given, lest the forty prescribed in Deut. xxv. 3 should by any chance be exceeded.

25. beaten with rods: at Philippi, Acts xvi. 22, 23, the only instance recorded. The **rods** imply punishment at the hands of Roman officials.

stoned: at Lystra, Acts xiv. 19.

shipwreck. Not including the shipwreck in Acts xxvii: that was subsequent.

in the deep. Something worse than shipwreck. Perhaps he had floated about on some 'plank' (cf. Acts xxvii. 44) for a night and a day.

26. journeyings often: that is, journeyings on foot.

perils in the city: as in Jerusalem, Acts ix. 23, 29, xxiii. 12 ff.

in the sea: other perils than those of shipwreck.

27. labour and travail: as when he worked in the night that he might preach in the day (2 Thess. iii. 8).

watchings: sleeplessness. **fastings,** not ceremonial fastings: those would be out of place here. Probably he refers to occasions when work gave him no time to eat, though food was not wanting.

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[1] See Blass, *Grammar of New Testament Greek* (Eng. Tr.), p. 142.

often, in hunger and thirst, in fastings often, in cold and
nakedness. Beside those things that are without, there 28
is that which presseth upon me daily, anxiety for all the
churches. Who is weak, and I am not weak? who is 29
made to stumble, and I burn not? If I must needs glory, 30

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28. Beside those things that are without, there is, &c. Either, 'Beside the things that I have omitted to mention'; or a loosely constructed sentence meaning, '(And all this) apart from what comes besides, to wit, that daily pressure upon me, the care for all my churches.'

29. weak. Then Paul gives an instance of this care that haunts him daily. The man that suffers from a technical conscience and is anxious about trifles, such as the question whether the meat he eats has been offered to an idol or not. Into those anxieties Paul sympathetically enters, being particularly careful that the weak brother should not be tempted to violate his conscience, however unenlightened it may be (1 Cor. viii. 7–13).

made to stumble: as in the above case. Some stronger, more enlightened brother, without convincing the weaker brother's conscience, may induce him, by influence or example, to override his scruples.

I burn not. The climax of sympathy: indignation at the moral wrong inflicted.

xi. 30—xii. 10. THEME. *The one ground on which the apostle is content to glory—the weaknesses which make him dependent on the strength of Christ, and through which, therefore, he is strong.*

ARGUMENT. If I must boast in self-defence, I will boast of what is connected with my weakness. When I say that this weakness has added heavily to the burden of work and the difficulty of endurance, the God and Father of the Lord Jesus whom I serve, the God who is blessed for ever for the help He has accorded me, knows that I speak nothing but truth. At the very outset of my apostolic work, and in the very city, Damascus, within sight of which the Lord manifested himself to me, and changed me, and called me, I was delivered from the governor's attempt to apprehend me, not by any power or brave effort of my own, but by the providential success of a secret and inglorious flight. I boast because I must: it is not expedient, because it tempts to self-exaltation; but I will boast once more, not to exalt myself, but to bring out again my weakness. I will touch on visions and revelations given by the Lord Jesus. I know a man—he cannot really boast of the honour done him: it came simply because he was in fellowship with Christ—whether he was in the body or out

31 I will glory of the things that concern my weakness. The
God and Father of the Lord Jesus, he who is blessed for
32 evermore, knoweth that I lie not. In Damascus the
governor under Aretas the king guarded the city of the
33 Damascenes, in order to take me: and through a window

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of the body at the time, that I do not know, God alone knoweth—the man of whom I speak was carried up into the third heaven, the abode of bliss, and heard utterances which it is not given to man to put into language. Of such a man—unconscious, at the time, of his own condition—of such a man, so favoured, I will boast; but not of myself as I know myself: I will boast only in my weaknesses. If I do set myself to boast of the revelations, I shall not be senseless: what I shall say will be solemn truth; but I refrain: I would not have any one estimate me above what my public life and words warrant. Yet I can boast again of my weakness. Lest the superabundance of the revelations should exalt me, a painful physical ailment was sent me, a messenger of Satan, to visit me with violence and indignity. Once, and again, and yet a third time, I prayed the Lord to take it away. At last the answer came, and it is His answer still—'My grace is enough for thee: my power reaches its consummation when it gives victory over weakness.'—Most gladly, then, will I boast in my weaknesses rather than in my strength: weaknesses bring the strength of Christ to rest upon me. So I am well content to be weak and afflicted for Christ's sake: it is when I am weak and wholly dependent that I am really strong, strong because strong in his strength alone.

30. Paul rushes away from apparent self-praise to the praise of God. He will boast only of the natural weakness which drives him to the strength of God.

31. See the argument. He appeals to God as witness to the truth of his representation that he has known a natural powerlessness which would have made his work impossible but for the Divine strength.

32. Again see the argument. This verse is the only evidence extant that Damascus was ever under the sway of Aretas IV, king of the Nabatæan Arabs. It is conjectured that Tiberius or Caligula transferred it to Aretas as a bribe or a peace offering, and that his possession of the city was a temporary one. Paul mentions this incident of his straits and his escape as a type of one kind of 'weakness' from which God had, at the very beginning of his ministry, delivered him. Another kind, that of bodily weakness, is mentioned in the next chapter.

33. window. Probably in some disciple's house situated on was I let down in a basket by the wall, and escaped his hands.

I must needs glory, though it is not expedient; but I 12
will come to visions and revelations of the Lord. I 2
know a man in Christ, fourteen years ago (whether in the
body, I know not; or whether out of the body, I know
not; God knoweth), such a one caught up even to the
third heaven. And I know such a man (whether in the 3

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the city wall. Compare the situation of Rahab's house, Joshua ii. 15.

xii. With fresh reluctance and a fresh apology he 'boasts' of a gracious manifestation granted by Christ in the heavenly sphere when Paul's human consciousness was in abeyance. This incident, which is touched upon with a delicacy and a remoteness altogether foreign to the mood of self-glorification, serves as an avenue to another 'boast' in his personal weakness (verses 7 ff.).

1. I must needs glory. 'What I am now about to speak of will lay me open once more to the charge of boastfulness, but that charge I must risk, with the object I have in view.' He looks forward to reducing his boast again to a 'boasting in weakness' (verses 7–10).

though it is not expedient; but, &c. Boasting is not, in itself, good for me, or for any one, but I have one more point to make.

visions and revelations of (i. e. granted by) **the Lord.** So that even here he is 'boasting in the Lord' (x. 17). The **visions** are the wonderful sights he was, in ecstasy, enabled to see: the **revelations** are, probably, the aspects of truth these sights unveiled.

2. I know a man in Christ. The expression seems purposely chosen as remote from self-glorification. The phrase **in Christ** is itself a 'glorying in the Lord.'

whether in the body, &c. 'So little was I myself, so much was I taken out of myself, that I did not know whether or not I had "left this mortal ark behind" (*In Memoriam*, xii). Little indeed, therefore, can I glory in myself.' This self-emptying touch is emphasized by repetition in the next verse.

caught up. The same word describes how surviving Christians will be 'caught up' to meet the descending Lord (1 Thess. iv. 17).

the third heaven. As in verse 8 'I besought thrice' means (in effect) 'I besought with the utmost earnestness,' so 'the third heaven' seems here to imply (in effect) the utmost exaltation.

body, or apart from the body, I know not; God knoweth),
4 how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.
5 On behalf of such a one will I glory: but on mine own
6 behalf I will not glory, save in *my* weaknesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be*, or

---

It was, at any rate, according to the synonym in verse 4, Paradise, the abode of bliss (Luke xxiii. 43), called in Rev. ii. 7, 'the paradise of God.' (Compare the vision in Isa. vi.)

3. such a man: emphatic repetition of the selfless description.

4. Paradise. This word, which is first used by Xenophon to denote an enclosed hunting-park belonging to a Persian king or noble, and which in Josephus and other writers is found in the more limited sense of a pleasure-garden, passed into Hebrew literature as the name for the Garden of Eden, and then (with a variety of conceptions) for the blissful abode (sometimes intermediate, sometimes permanent) of the righteous after death. Jewish thought located it sometimes in Hades, sometimes in heaven, sometimes, more vaguely, above the earth. In this passage it is, as in Rev. ii. 7, a heavenly region. See note on v. 6-8.

unspeakable words . . . utter. Not lawful is surely better rendered 'not possible.' We gather that Paul, when he returned to his ordinary human state, was quite unable to give a clear account of what he had heard. He describes what he heard as **words,** but they were **unutterable:** they were (like the yearnings of the interceding Spirit, Rom. viii. 26) beyond human language to express.

5. On behalf of such a one, &c. 'Of the honour done to such a man I will boast, but not of my own conscious self, for I knew not how much I was myself. But of my weaknesses I will boast, for the weaknesses which made me unworthy of such honour, while making the honour greater, left it to be entirely due to Christ's power in me and for me.' 'Weakness' is, with Paul, a comprehensive word for the disabilities of all kinds which hampered his Christian activity and his personal spirituality.

6. 'I should be quite justified in glorying in the visions and revelations Christ gave me; and I do glance at them for the moment to shew how Christ inspires me for my work; but I say no more, because such things are beyond that evidence of eye and

heareth from me. And by reason of the exceeding great- 7
ness of the revelations—wherefore, that I should not be
exalted overmuch, there was given to me a thorn in the
flesh, a messenger of Satan to buffet me, that I should
not be exalted overmuch. Concerning this thing I be- 8
sought the Lord thrice, that it might depart from me.
And he hath said unto me, My grace is sufficient for thee: 9
for *my* power is made perfect in weakness. Most gladly
therefore will I rather glory in my weaknesses, that the
strength of Christ may rest upon me. Wherefore I take 10

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ear which appeals to others. The physical weakness from which I have suffered again and again since the time I speak of is obvious enough, and I can glory in that as evoking and manifesting the power of my Lord.'

7. Westcott and Hort suggest that there is some original corruption in the text of this passage. But it is hard to follow them in attaching the first clause of verse 7 to the end of verse 6. Possibly the **wherefore** looks both backwards and forwards.

a thorn: more strictly, as in the margin, 'a stake.' It is used in Ezek. xxviii. 24 (LXX) of 'a stake of bitterness,' side by side with a 'thorn of sorrow,' 'in the house of Israel.'

in the flesh: more exactly, 'for the flesh.' The stake was used for the purpose of impaling, and the figure of a 'stake' is intended to convey a much stronger idea than that of a thorn.

a messenger of Satan. The bodily infirmity is, by vivid apposition, attributed to an evil angel sent by Satan; cf. Luke xiii. 16; Acts x. 38. The speculations as to this bodily infirmity have been numerous and futile. See note on vi. 9.

8. thrice: probably (if the number is literal) on three several occasions of much earnest supplication: he then received his answer. Cf. Matt. xxvi. 44.

9. hath said: an answer for past, present, and future, as the perfect tense implies.

made perfect in weakness. Power is greatest when it makes weakness powerful.

that the strength of Christ may rest upon me. Glorying in the weaknesses rather than getting relieved of them, that so the strength of Christ may 'tabernacle' upon me as it could not do if I could glory in my own strength.

10. I take pleasure: a milder term than 'boast,' implying restful contentment.

pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind the very chiefest apostles, though I am nothing.
12 Truly the signs of an apostle were wrought among you in

weaknesses, &c.: in this verse, whatever tends to enfeeble his human powers.

xii. 11-18. THEME. *He lays the blame of his self-boasting upon the inexcusable failure of the Corinthians to be loyal to him, and adds a final word in defence of his disinterestedness.*

ARGUMENT. In all my glorying I have played the part of a fool, but it was you that compelled me, and so the folly is not mine. You ought to have commended me instead of the self-vaunting apostles, and that continually; for I was, under your own eyes, not a whit inferior to these supereminent apostles—although in myself I am nothing. The supernatural signs of an apostle were wrought among you in all patient effort to convince you; wrought in deeds of significance, deeds of wonder, deeds of power. In what did you come off worse at my hands than my other churches—except that I myself did not 'sponge' upon you? Forgive me this wrong. See, I am on the brink of a third visit, and you will find that again I shall not 'sponge' upon you. Not yours do I seek, but you. It is not the children's duty to lay up for the parents, but the parents' duty to lay up for the children; and I will most gladly not only expend what is mine, but be myself expended for your souls' salvation. If my love excels the customary love of fathers, is yours on that account the less? But supposing it be granted that I did not burden you myself: it is insinuated that, wily man that I am by nature, I got hold of you and your money by guile through my underlings. Now of all whom I have ever sent on a mission to you—Titus, for example, and the brother who, you remember, came with him—did I use any one of them to overreach you? Was not the spirit, was not the conduct of Titus as self-denying as mine?

11. to have been commended: the tense of the Greek verb implies continuance.

was I behind: when I worked among you. He appeals to their experience of him.

12. Truly. The Greek word[1] suggests that, though these works had been done, they had not been properly appreciated.

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[1] *μέν.*

all patience, by signs and wonders and mighty works.
For what is there wherein ye were made inferior to the 13
rest of the churches, except *it be* that I myself was not a
burden to you? forgive me this wrong.

Behold, this is the third time I am ready to come to 14
you; and I will not be a burden to you: for I seek not
yours, but you: for the children ought not to lay up for
the parents, but the parents for the children. And I will 15
most gladly spend and be spent for your souls. If I love
you more abundantly, am I loved the less? But be it so, 16
I did not myself burden you; but, being crafty, I caught
you with guile. Did I take advantage of you by any one 17
of them whom I have sent unto you? I exhorted Titus, 18

---

in all patience, &c.: see argument. The second **signs** is not so comprehensive as the first: the first includes all the three kinds in the subsequent catalogue: the second must refer to miracles specially calculated to teach.

13. The irony of this verse, especially in its last two clauses, is obvious.

14. Even on the third visit he will not accept maintenance. He is still sure that his mode of treating them on his first and second visits was the right one.

I am ready to come must not be made to hint that on either of the previous occasions he had not gone beyond readiness.

for, &c. Paul, as his practice is, suddenly leaves irony for affectionate solicitude and appeal.

15. be spent: *lit.* 'out-spent': he will pour himself out to the uttermost in exhausting apostolic activity, and in labour for his own support at the same time.

more abundantly. Perhaps excelling the love of the ordinary father, who is ready to lay up and spend, but not be himself expended, exhausted, for his children.

am I loved the less? Is it made a *charge* against me by you that I spend myself entirely upon you and take nothing from you?

16. But be it so, I did not myself burden you. Supposing that case disposed of, and you admit I did not myself burden you; **but, being crafty, I caught you with guile:** yet there is the insinuation that, with my natural craft, I caught you by my ostentatious disinterestedness, and then all the more successfully plundered you through my agents.

18. I exhorted Titus. Clearly not the visit referred to in and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?

19 Ye think all this time that we are excusing ourselves

---

viii. 6; that visit had not yet taken place. And the context suggests that it cannot be the visit when Titus took the severe letter (granting, for argument's sake, that this very passage is not part of it); for that would have been just the time when Titus would have been most careful and the Corinthians most watchful: any appeal to that occasion would, therefore, carry no weight. It is most natural to suppose that, at some earlier period, Titus had been sent by Paul to work at Corinth, and had inspired such confidence that Paul could now single him out as one against whom the Corinthians would consider suspicion to be ridiculous. May not this have been the reason why Paul chose him for the difficult task of restoring the church to its allegiance?

the same Spirit. Either the Divine Spirit, or, as is more probable, the human spirit assimilated by and to the indwelling Divine. The spirit is the spirit 'seeking not yours, but you.'

xii. 19—xiii. 10. THEME. *He does not plead before them as though they were his judges: God is his only Judge. His sole object is their edification through a repentance anticipating the punishment which he must otherwise inflict.*

ARGUMENT. I dare say you have all the while been supposing that I am on my defence before you. The truth is that God is hearing me, Christ is prompting me. Your concern with it all is that I seek nothing but your upbuilding. For what I am afraid of is that both you and I may be disappointed in one another when we meet; that evil passion, backbiting, conceit, disorder, may once more possess you; that once more, when I come, God may humble me when I see the failure of my work; and that I may have to mourn for many of those who, at my last visit, were hardened sinners and who have not yet repented of their impurity and open wantonness. Be sure that my third time of coming will not be in vain. The offenders shall be fully tried: full proof shall be forthcoming; and then shall the threatened punishment be duly exacted. I gave warning at my second coming, I give warning now before my third, to those who were sinners at that previous time, as now also I warn the rest who have sinned since—that if I come again I will not spare them. You are driving me to give a proof in deeds of Christ's words in my mouth—the Christ who, as you know well, shews no weakness in working upon your

unto you. In the sight of God speak we in Christ. But
all things, beloved, *are* for your edifying. For I fear, 20
lest by any means, when I come, I should find you not
such as I would, and should myself be found of you
such as ye would not; lest by any means *there should
be* strife, jealousy, wraths, factions, backbitings, whisperings,
swellings, tumults; lest, when I come again, my 21
God should humble me before you, and I should mourn

---

inner life. True, in human weakness he suffered crucifixion, but now he lives by God's power: so I, united with him in the various stages of his saving work, am weak in that I hold back my power to punish, but hereafter, with his aid, I shall shew vigorous vitality towards you through the power of God. It is yourselves you should put to the proof, as to whether you are really in the faith. Surely you have the self-knowledge, if you are in the faith, if you are not false disciples, that Christ is a power in you. Anyhow, I trust you will come to know that I am not a false disciple, and that he is a power in me. But my prayer is that you be saved from ill deeds, not that I be proved a true disciple, but that you do the right thing, even though I be made to look as powerless as a false disciple. My power is not a power for injuring the truth by glorifying myself, but for furthering the truth even if I appear to be put to shame. I rejoice when I am exhibited as weak and you as strong. My prayer is just this, that you be made perfect. And that is why I am writing to you before coming, that, when I do come, I may be able to avoid severity, leaving unused my authority which the Lord gave me, but primarily for edification, and not for destruction.

19. excusing ourselves: better, 'defending' ourselves, as before judges.

unto you. The emphasis lies on the word **you.**

In the sight of God, &c.: as judge, not in your sight.

in Christ. In union and harmony with Christ. Our spirit and aim are Christian.

edifying. The emphasis lies here. Your edifying, not your judicial decision.

20. such as I would: softened and changed. **such as ye would not:** a bringer of punishment.

21. when I come again. The **again** should be joined to **humble me.** Paul remembers the spectacle at Corinth of labour lost, and his futile efforts, on the occasion of the intermediate visit, to bring back to amendment the church of which he had been so justly proud.

for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

13 This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be
2 established. I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare;
3 seeing that ye seek a proof of Christ that speaketh in me;
4 who to you-ward is not weak, but is powerful in you: for he was crucified through weakness, yet he liveth through

---

have sinned heretofore. The Greek seems to mean, 'were in a state of sin at my last visit'; and Paul had found them hardened sinners.

and repented not: that is, 'and have not since repented.'

xiii. **1. This is the third time.** This repetition of the thought in xii. 14 has now a different connexion. It contains the warning that a third visit must bring things to an issue.

At the mouth, &c. The quotation of the legal formula of Deut. xix. 15 means that every disciplinary act on Paul's part shall be fully and formally justified.

2. beforehand. The construction of this verse is somewhat confused. Both warnings concern the old and still unrepentant sinners to whom he had addressed himself when he was present the second time: the second warning concerns also **the rest,** that is, those who have become sinners since the second visit.

if I come. This **if** does not lay any emphasis on doubtfulness (cf. 1 Cor. xvi. 10). All that is meant is that the punishment depends on the coming, whenever that takes place.

3. seek: practically, by their challenging conduct.

that speaketh in me. Their conduct challenged a proof that the speaking was not mere words. Is there any contrast implied with the Christ claimed by his opponents as speaking in *them?*

who to you-ward, &c. These two clauses are an appeal to the spiritual experience of the Corinthians. The Christ who had spoken to them through Paul had proved potent for their spiritual life: they were not likely to forget their spiritual gifts, for example.

4. through weakness. Human weakness exposed Christ to pain and death, and he did not 'save himself' (Mark xv. 30 f.).

the power of God. For we also are weak in him, but we
shall live with him through the power of God toward you.
Try your own selves, whether ye be in the faith; prove 5
your own selves. Or know ye not as to your own selves,
that Jesus Christ is in you? unless indeed ye be repro-
bate. But I hope that ye shall know that we are not 6
reprobate. Now we pray to God that ye do no evil; not 7
that we may appear approved, but that ye may do that
which is honourable, though we be as reprobate. For we 8
can do nothing against the truth, but for the truth. For 9
we rejoice, when we are weak, and ye are strong: this we

liveth: having been raised from the dead and received into glory by the power of God (1 Pet. i. 21; 1 Cor. vi. 14).

weak in him. Paul carries out his idea of union with Christ so closely as to see in Christian experiences reproductions of the experiences of Christ (see iv. 10). In this case the weakness of Christ in not warding off death from himself is reproduced in the weakness of his servant in not using his apostolic power to crush the rebellion at Corinth.

but we shall live with him. As with Christ, the weakness of the apostle will be only temporary, and the Corinthians will yet experience his life and vigour unless they repent before he comes.

5. your own selves: not Christ, or me in whom he speaks.

prove. The Greek equivalent[1] is a more pregnant word than that for **try**[2]: it means, 'test to a good result.'

Or know ye not, &c. They ought to recognize Christ as a power in themselves—unless indeed they, being counterfeit Christians, cannot recognize him because he is not there.

6. 'I trust you will find that Christ is in me: your punishment will shew his presence and his power in me.'

7. Now: rather, 'But.' Paul does not want to prove the Divine power in him by their punishment: he rather prays that they may do nothing to be punished for. He would be content, in that happy case, to seem as if he had no such power.

8. 'My power is not given me in disservice of right conduct, as it would seem to be if I preferred that you should do wrong so as to give me an opportunity of proving my power.'

9. weak: as before, not called upon to shew my power by punishing.

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[1] *δοκιμάζω.* [2] *πειράζω.*

10 also pray for, even your perfecting. For this cause I
write these things while absent, that I may not when
present deal sharply, according to the authority which the
Lord gave me for building up, and not for casting down.
11 Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace: and the
12 God of love and peace shall be with you. Salute one
another with a holy kiss.
13 All the saints salute you.
14 The grace of the Lord Jesus Christ, and the love of

---

strong: strong enough to put away their evil tendencies and habits.

this we also pray for: rather, 'this in fact we pray for.'

10. not for casting down: though that (in the form of drastic punishment) would dramatically prove the authority.

xiii. 11–14. THEME. *Final exhortation: then salutation and benediction.*

(This section may possibly belong to the close of the happier chaps. i—ix; but it is not altogether out of harmony with the urgent and even affectionate desire of the previous section, that they should anticipate punishment by amendment. If it is to be attached to verse 10, **farewell** is a better rendering than 'rejoice.')

11. farewell: or, as in 1 Thess. v. 16, 'rejoice'; that is, rejoice in the Lord, in your relation to Christ and union with him (Phil. iv. 4). This seems better than 'farewell,' when other imperatives follow.

Be perfected; be comforted (that is, encouraged, strengthened), by the words I have spoken to you.

12. holy kiss: see 1 Cor. xvi. 20 and note there.

13. All the saints: naturally limited to those within Paul's reach.

14. The only instance of the triple benediction.

The grace of the Lord Jesus Christ: as in viii. 9, the gracious kindness which made him the Saviour and which is continuously operative for the good of his people.

the love of God: to which Christ's saving work gave freedom of action.

the communion of the Holy Ghost. Participation in the Holy Spirit which through the work of Christ comes from God to all believers, working in them for the sanctification of themselves and others. It would be impossible to find in Paul's writings any

God, and the communion of the Holy Ghost, be with you all.

---

clear definition of his conception of the Holy Spirit. In one and the same passage, for example (Rom. viii. 9–11), he speaks of it as the Spirit of God, the Spirit of Christ, then as Christ himself, and finally as the Spirit of Him that raised Jesus from the dead; and always as 'dwelling in' the believer. It is clearly, then, in one aspect, a power of God and of Christ, and is sometimes spoken of as indistinguishable from them. On the other hand, in this passage, as well as in 1 Cor. xii. 4–6 and Eph. iv. 4–6, the Spirit is so set beside God and Christ that it has all the appearance of a 'self' distinct from both. Paul's conception, then, seems to waver between a power (the O. T. sense) and a person; and this wavering characterizes other writers in the N. T., for example, the author of the Fourth Gospel (xiv. 16, 26, compared with xiv. 17, 18, 19, xx. 22).

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The Century Bible
A MODERN COMMENTARY

Ephesians, Colossians
Philemon, & Philippians

INTRODUCTION
AUTHORIZED VERSION
REVISED VERSION WITH NOTES
ILLUSTRATIONS

EDITED BY

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LONDON
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THE EPISTLES OF PAUL THE APOSTLE

TO THE

EPHESIANS, COLOSSIANS
PHILEMON, AND PHILIPPIANS

INTRODUCTION

GENERAL INTRODUCTION

THE EPISTLE AS A FORM OF LITERATURE.

WITH the exception of personal intimacy, there is probably no better way of knowing a man's real character and inmost ideals than through his letters. Conversation passes away, but letters abide. The most perfect letter-writers are those who most closely approximate to their own style of speech. It is speech crystallized and refined. There is a selective process about a good letter. Many ideas occur to the mind of the writer, but the constraint of written composition and the lack of an answering voice and questioning presence enable him to be more deliberate and often more explicit. The written word may lose somewhat in glow, but it gains in precision. It has not the sparkle of dialogue, but it has more continuity and conviction. The man is not turned aside so often from the thread of his argument, or led off into side issues. He can make clear his own reasoned positions, and pour out his whole soul on some one topic before he turns to another. Letter-writing must have been one of the first uses to which the rudest form of representing thought by marks made on clay or parchment was applied. It is such an obvious convenience to be able to send to a distance messages that are reliable, secret, and fairly permanent, that no sooner was the discovery made by one community than it became rapidly widespread. In the clay tablets of Assyria we have such messages in large number. These clay tablets had their clay envelopes to protect the messages inscribed on them; and the clear-cut cuneiform characters are beautifully preserved to this day, and may be examined by all visitors to the British Museum. Some of these are mere business notes, but others are much more elaborate communications, dealing with family and state affairs of much interest and importance. (Accounts, specimens, and translations of these letters are to be found in the beautiful *Guide to the Babylonian and Assyrian Antiquities*, published by the British Museum Trustees; see especially pp. 56–62, and 153–68.) From ancient Egypt, Greece, and Rome we have also heritages of letters of different kinds and of varying degrees of interest, while within the last few years there has been revealed to us a wonderful storehouse of incalculable value in the Greek Papyrus MSS. discovered by the Egyptian Exploration Fund. These date from many centuries, but among them are numerous letters contemporary with the letters of Paul. They are familiar, commonplace notes, but for that very reason the more valuable for purposes of comparison. I quote one that is given in the English translation of Deissmann's *Bible Studies*, p. 23, where there is a most fascinating essay on this whole subject of epistolary literature, which should be studied by every one who has any interest in it. The letter is a note of recommendation that dates from about A. D. 25: 'Theon to his esteemed Tyrannus, many greetings. Herakleides, the bearer of this letter, is my brother. I therefore entreat you with all my power to treat him as your protégé. I have also written to your brother Hermias, asking him to communicate with you about him. You will confer upon me a very great favour if Herakleides gains your notice. Before all else you have my good wishes for unbroken health and prosperity. Good-bye.' We see in this letter the type of the familiar communication between friends at that date, and it enables us to recognize in Paul's letters the regular form of such communications. The strangeness of the form of address and conclusion, to our Western and modern ideas, is revealed as not a peculiarity of biblical or classical literature, but the everyday manner of common courtesy. We are thus more than ever impressed with the extreme naturalness of such a letter as that to Philemon, and it enables us to appreciate how thoroughly Paul brought his Christianity to bear on the events of everyday life, and how it moulded thought, speech, and written word. Thus quietly was the revolution brought about that set the seal of Christ upon the world of literature.

But in addition to these simpler communications there had grown up a much more elaborate form of personal writing, which, frequently in the guise of a personal letter, had a much wider outlook. The writer wrote not for his friend alone, but for the world. Such were many of the letters of Cicero and Pliny. With these we may compare the letters of Paul to the churches. Their design was not merely for the moment, but for all time, and for other audiences than those to whom they were originally addressed. In the case of the Ephesian and Colossian Epistles we know this to have been the case, and we may assume it in the others as well. The church has so regarded them when receiving them into the canon of Scripture, and Paul's contemporaries, as we learn from 2 Pet. iii. 15[1], considered them to be the heritage of Christendom.

But more careful, formal, and literary still were the class of writings that were only epistolary in form, and written either to imaginary correspondents, or, without any very definite address, thrown into the epistolary mould. In classical literature we find letters of Aristotle, Dionysius of Halicarnassus, certain ethical writings of Plutarch and Seneca of this character, as well as the poetic epistles of Horace and Ovid. In our own day such books as Hamerton's *Intellectual Life*, Rogers' *Greyson Letters*, and Anderson Scott's *Evangelical Doctrine, Bible Truth*, are of this nature. Within the New Testament canon we find similar instances in the Epistles of Hebrews, James, and 1 John.

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[1] See note on the passage in the volume of this series, *The General Epistles*.

Thus we are conscious of a great gain when we turn to a study of Paul's letters. We have Christianity brought near to us by the medium of a warm and affectionate heart. If the discussions are not so formal as they might be in reasoned treatises, they are never lifeless and scholastic.

> 'In those fallen leaves which keep their green,
> The noble letters of the dead,'

the writer speaks out of his own experience to men and women similarly situated with himself, and never forgets their needs, as he speaks of his sources of supply. It is true, therefore, as Deissmann sees, and not only true, but a reason for thankfulness, that 'the exegesis of the letters of Paul must take its special standpoint from the nature of the letter. Its task is to reproduce in detail the Apostle's sayings as they have been investigated in regard to the particular historical occasions of their origin, as phenomena of religious psychology[1].'

But this intensely personal note adds to the difficulties that beset the student as certainly as it enhances the fascination he feels in his research. We see 'the man's life in the letters of the man.' Paul had such an intense temperament that he was not easily restrained by rules of rhetoric or composition. He does not hesitate to coin words. He allows his feelings to run away with him so as to defy all grammatical constructions, and leave sentences unfinished. The thread of his argument may be interrupted by some sudden thought, or at the suggestion of a word he has used, to reappear again like certain rivers, after being lost sight of for a considerable period, or may vanish suddenly as some stream that leaps into a subterranean cavern[1]. 'Broken sentences, ellipses, parentheses, leaps in the argument, allegories, rhetorical figures express in an inimitable way all the moods of an active and cultivated mind, all the affections of a rich and deep soul, and everywhere betray a pen at once keen and yet too slow for the thought. Antitheses, climaxes, exclamations, questions hold the attention rapt, and touching appeals win the heart of the reader[2].'

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[1] *Bible Studies*, p. 57.

The closest parallel to the letters of Paul is to be found in the letters of Ignatius, seven in number, consisting of four written from Smyrna to churches which he had not visited, and of three written from Troas to churches and to Polycarp, who were personally known to him. Letters of a similar character are also found among the early Christian writings attributed to Clement and Polycarp, and also the very beautiful *Epistle to Diognetus*. The *Epistle to Barnabas* is only epistolary in form, and has not the personal note of these other writings[3]. The method of Paul thus continued throughout the early centuries of Christendom, and bequeathed a form to its earliest literature.

THE PERIOD OF PAUL'S LIFE COVERED BY THE EPISTLES TO THE EPHESIANS AND COLOSSIANS, TO PHILEMON AND TO THE PHILIPPIANS.

The 'Epistles of the Captivity' is the title generally given to the above group of Paul's letters, and the question arises, To which captivity are they to be assigned—the Apostle's confinement in Cæsarea or that in Rome? He describes himself in these letters as a prisoner (see Eph. iii. 1, iv. 1, vi. 20; Col. iv. 18; Philem. 10, 13; Phil. i. 7, 13), but as one who had a good deal of freedom, both in opportunities to preach the gospel, and in intercourse with friends. This agrees better with the account given in Acts of the Roman imprisonment than with that at Cæsarea, for we are told (Acts xxviii. 30) that 'Paul abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.' While it is possible that the phrase 'in the whole Prætorium' (Phil. i. 13 marg.) might refer to the palace of Herod at Cæsarea, it is most likely that it denotes either the whole Pretorian guard of the imperial city, or the court of justice before which the Apostle appeared (see note on the verse). Again, it has been argued that Cæsarea was nearer to a runaway slave from Asia Minor. That is true, but Rome was a much more likely place of refuge. The works of Juvenal and of the Latin comedians make us familiar with the city as the great haunt of all escaped criminals and fugitives from justice. Its crowded alleys offered the best hiding-place in the world. Many references in the letters suggest Rome very clearly. There is an important and active Christian church, with which the Apostle is in contact (Phil. i. 14–17). He is in the midst of a busy life, preaching (Eph. vi. 19, 20; Phil. i. 12), receiving visitors (Phil. iv. 18), dispatching messengers (Eph. vi. 21; Col. iv. 7–9; Philem. 17; Phil. ii. 19–30), and entertaining friends (Col. iv. 10–14; Philem. 23, 24; Phil. iv. 21, 22). Professor Ramsay is of opinion that during these years Paul's poverty had somehow changed to comparative affluence. He points out that Felix expected a bribe from him, and no small sum would have satisfied such a man; that the legal expenses in connexion with an appeal to the emperor were heavy; that his hire of private apartments in Rome, and the board of his guard which would be demanded from him, all meant considerable outlay. Nor does he think Paul was likely to use contributions from the churches for such purposes, so that he had probably fallen heir to some private means either through death or through reconciliation with his friends[1]. The point is an interesting one, and Ramsay does not think that the gift sent by the Philippians to the Apostle militates against his view. 'It is plain,' he says[2], 'that he did not actually need the help that they now sent; but his gratitude is as warm and genuine as if he had been in deep need, and he recurs to the former occasions when his real poverty had been aided by them.'

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[1] For instances see below, pp. 87, 92, 95.

[2] Reuss, *History of the Sacred Scriptures of the New Testament*, § 76. He gives as instances of rhetorical vivacity, e.g. 1 Cor. xiii. 4 ff., Rom. i. 29 ff.; of antitheses, 2 Cor. iv. 7; of climax, 1 Cor. xiii. 1 ff.; of questions, Rom. viii. 31 ff., Gal. iii. 1 ff.; of figures and metaphors (from the Epistles in this volume), Phil. iii. 12, Eph. ii. 19, iv. 13 ff., vi. 11 ff., Col. ii. 14; of overloading with parentheses, Col. i. 9 f., Eph. i. 3 ff., 15 ff.; ii. 1 ff.; iii. 1 ff.

[3] These are best read by the English reader in Lightfoot's *Apostolic Fathers*, the one volume edition, but are issued cheaply in the Ancient and Modern Library, by Griffith, Farran & Co.

The order of the four letters is not easy to settle. Clearly the three written to churches in the Lycus valley are almost contemporaneous. They are entrusted to the same messenger, they deal with the same problems, they refer to the same persons, and the one letter bears reference to the other, but the difficulty arises with regard to the Philippian letter. Does it precede or follow the others? The majority of writers have placed it first in the group, and at a considerable interval before the others, but several recent scholars have shewn reasons for its being regarded as the latest of the series, and written on the eve of his trial. This view is advocated by Ramsay, Gwynn, Gibb, and others among English scholars, and there is much to favour it. In Phil. ii. 20 we find him speaking of his comparative desertion—there being no one with him, save Timothy, of a sympathetic temper. But the other letters contain greetings from his greatest friends and most trusted followers. Several of these may have been sent on missions to different churches; and surely Luke was absent when the trial reached its final stage, or some mention of it would have been made in Acts[1]. Those who claim an earlier date for Philippians rely largely on internal evidence of its similarity in thought with the Epistles of an earlier date, rather than with the more elaborate discussions on the church and the person of Christ which fill the Ephesians and Colossians. But may not the different circumstances of the churches account for this? Why should we demand that the Apostle should shew the same trend of thought in the Philippian letter as in the others, if there was no need for it? The letter to Philemon, every one agrees, is associated closely with the other two just named, and yet there is no trace in it of the discussions they contain, because its subject-matter does not demand it. Exactly. And Paul was a sufficient master of language to vary his style. As Jülicher says in another connexion, 'Paul was a man; and he had a right to give expression in his letters to his passing moods.' I incline to place the Philippian letter last in this series.

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[1] *St. Paul the Traveller*, p. 310 ff.

[2] ibid., p. 357 ff.

The dates within which they must all have been written, if they were composed in Rome, are A. D. 61-63, according to the most generally accepted chronology, though Harnack would place the Roman imprisonment as early as 57-59.

All the letters that belong to this period of the Apostle's career are marked by a tenderness of personal feeling and a warmth of intimate regard. There is a freedom from the more bitter controversy of an earlier time, and from the need to rebuke vicious excesses. The sterner tone occurs rather through warning than through reproof. There is no more beautiful letter than that to the Philippians, and no profounder or more highly sustained passages than some in the Ephesians and Colossians, while the unique features of the letter to Philemon make it a priceless gem. They are marked, says Professor Findlay, by a 'more uniform tenderness, a richer fragrance of devotion, and a quiet insight that reaches to the depths of the things of life and of God. . . . These are well styled the *afternoon* Epistles, as the writings of the Judaic controversy are the noonday Epistles of Paul[1].'

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[1] See in addition note on Phil. i. 1 as confirmation of a later date.

THE CHURCHES OF THE LYCUS VALLEY.

It has often been pointed out how great a factor in the spread of Christianity were the famous roads that intersected the Roman Empire. These formed the great trade-routes, and so became the natural highways for all travellers. Professor Ramsay has made a fascinating study of Paul's use of them, and every reader of the New Testament is indebted to him for the light he has thrown on the whole subject. One of these great roads, as it neared the western coast of Asia Minor, struck the valley of the Lycus near Apamea, and led thence by Colossæ, Laodicea, and Hierapolis, down the Mæander valley to Ephesus. The latter city lay really on the short river Cayster, which was suited for navigation. In early days Miletus, at the mouth of the Mæander, was the important seaport; but in later times, owing to the silting up of the mouth of the latter river, and the growing influence of Ephesus, it became the natural terminus to this great trade-route. A low and easily traversed road led from the Lycus valley to the city; and as this route was much shorter than that which followed the windings of the Mæander, it became the popular and dominant one. In modern times the coast-line seems to have altered greatly from its contour in the days of Paul, and the sea has been driven further and further back. Paul's messenger from Miletus to Ephesus probably sailed across the gulf, that there penetrated far eastwards from the seaport, to Priene, whence a land journey of about twenty-five miles would bring him to Ephesus. At that time, therefore, both seaports were important, though for trade purposes the larger city had far outstripped its rival.

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[1] Hastings' *Dictionary*, art. 'Paul the Apostle,' vol. iii. p. 713.

Let us now take this group of cities in the order in which an imaginary traveller from the east would reach them if he followed the trade-route, and learn what connexion each has with Paul and with the growth of early Christianity.

Colossæ lay on the upper reaches of the Lycus, and was situated on high ground that overhung the river. In early days it surpassed its near neighbour, Laodicea, but at a later date its glory waned, as that of the latter city increased. The district was one exposed to exceptional natural forces. In the first place it was extremely volcanic and subject to earthquakes, which on more than one occasion caused great devastation to this particular group of cities. On the other hand, the streams carry down great deposits of lime, which, being left by the receding waters, cover the fields and hillsides, build up curious grottoes, and change in time the whole face of the landscape. But the valley is a very fertile one, and in the days of the Roman Empire the flocks reared there formed the great source of revenue. Their wool was of peculiarly fine texture, and in the case of those round Laodicea of a rich glossy black. The guilds of dyers were numerous and famous, and from Colossæ came a special dye of some distinct purple shade, which was eagerly sought after and commanded a high price. In this city Christianity was introduced, or at least the first Christian church founded, apparently by Epaphras and Timothy during the time of Paul's lengthy residence in Ephesus. The former (Col. iv. 12, 13), an inhabitant of the city, seems to have been its most active missioner, and Timothy (Col. i. 1) no doubt visited it at his request, and had a deep personal interest in the progress of the church.

Laodicea, distant about eleven miles from Colossæ, was founded about the middle of the third century B. C., and named after the queen of Antiochus II. The situation was a very picturesque one, with great towering mountains rising to the south of it. In the days immediately preceding the Christian era a large Jewish community settled in the city, and laws were passed restricting the amount of money sent by them out of the country, so important a factor had they become in its commercial interests. From the references in Col. i. 7 it is supposed that Epaphras, Timothy, and Mark were the first Christian preachers in the city, and tradition speaks of the Apostles Philip and John as being later visitors to its church. The Epistle addressed to the church in the Book of Revelation contains references which have been regarded as throwing light on incidents in the civic life of Laodicea. In A. D. 60 it was destroyed by an earthquake, but refused to avail itself of Imperial aid, a spirit reflected in the boast 'I am rich, and have gotten riches, and have need of nothing' (Rev. iii. 17). Its famous wool gave rise to a trade of immense importance, and the garments spun from it were much sought after; and owing to this traffic the bankers of the city were a very wealthy and trusted class, to which facts a reference has been founded in the words: 'I counsel thee to buy of me gold refined in the fire (not that of the bankers), and white garments (not those in which you pride yourselves).' Once more, there was obtainable in the neighbourhood a reputed cure for weak eyes, called 'Phrygian Powder,' so that a special point would appear to the readers in the words: 'I counsel thee to buy of me . . . eye-salve to anoint thine eyes that thou mayest see' (Rev. iii. 18). Paul had never visited this city either, but had written a letter to the church there, and his letter to Colossæ was directed to be read in their assembly (see Col. iv. 16 and note).

About six miles north of Laodicea stood Hierapolis. Its name most probably denotes the 'Holy City,' and was most likely derived from the medicinal springs in its neighbourhood, which were looked on as a gift of the gods. There was consequently in this city a great force of heathen superstition, so that it presented a fine sphere of activity for the Christian evangelists, who no doubt began the work there at the same time as in the neighbouring places. It is only once named in the New Testament (Col. iv. 13), and that in connexion with the ministry of Epaphras, who seems to have been most zealous in his efforts in all these communities. 'Well-attested tradition' connects closely with the city the name of Philip the Apostle, and fixes upon it as the place of his burial.

When we reach Ephesus we come to the metropolis of the Roman province of Asia, and one of the chief cities of the Eastern Mediterranean seaboard. It was on the main routes either by sea or land from Rome to the East, and the frequent landing-place of government officials. As has been already stated, it was also a great trade centre, and in addition had an immense religious importance as Warden of the temple of Artemis. For all these reasons there was no more suitable place for Paul to fix upon as the head quarters of an extended missionary enterprise. The first occasion on which we read of Paul's visiting the city is in Acts xviii. 19, where he left behind him Aquila and Priscilla, who, aided by Apollos, carried on the work with great efficiency during his absence. In the nineteenth chapter we read of Paul's return to the city, and the incidents connected with his lengthened stay of about two years. During that time, there can be no doubt, the churches in the Lycus valley were formed, and those others of which the most important are among the seven churches to which the epistles contained in the Book of Revelation are addressed.

Paul during his residence was brought into contact with two great parties in the city—the conservative or religious order, who clung to the temple and all its cult, whose vested interests were knit up with its worship, and whose superstition led them to dread its overthrow; and the progressive or government class, who were much more concerned for the good order and honourable reputation of the city in the eyes of the emperor than they were about any varieties in forms of religion. It was the conflict of these two classes that brought about the dramatic scene described so vividly in the nineteenth chapter of Acts. The temple was the great architectural feature of the city, and some fragments of its magnificent sculptured columns may be seen in the British Museum, from which a little idea of its glory may be gathered. It has been suggested that the splendour of the great building gave rise to Paul's allegory in the third chapter of 1 Corinthians, which was written in Ephesus, and also to the language employed in Ephesians ii. 20–22.

The Apostle's regular teaching in the city must have attracted many hearers, and so an opportunity was given for many in the surrounding districts not only receiving the gospel, but understanding thoroughly its doctrines, thus making them strong and intellectual Christians. Paul seems to have worked at his trade from sunrise till eleven o'clock in the forenoon. At the latter hour public business in the Asiatic cities seems to have ceased, and thus the building known as 'the school of Tyrannus' (Acts xix. 9) would be at liberty. 'Here the Apostle,' as one New Testament MS. informs us, 'was in the habit of lecturing and discussing until four o'clock in the afternoon [1].'

When Paul left Ephesus after the riot, it does not appear that he returned to it again. Timothy seems to have been left in charge of the churches in the district, and Mark, who was known to the Christians of the neighbourhood (Col. iv. 10), was associated with him. At a later date John the Apostle settled in Ephesus, and spent there the beautiful evening of his long life, so that the church of that city was favoured by the presence in its midst of the two greatest personalities of the apostolic group.

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[1] See Ramsay, *Expositor*, 1892, p. 223; and *St. Paul the Traveller*, p. 271.

THE

EPISTLE TO THE EPHESIANS

To Whom Addressed?

Of all the letters attributed to Paul, this is the only one about which we are in uncertainty as to whether the traditional destination be the correct one. The words (i. 1) 'at Ephesus' do not appear in two of the oldest MSS., while in another of much later date they are marked as an interpolation. Tertullian, arguing in the second century for the fact that the letter was addressed to the church at Ephesus, makes no appeal to the salutation, which was obviously his strong point had he been sure of it; and writers of the fourth century tell us the words are of doubtful authority and are missing in the oldest MSS. known to them, while the verse is frequently interpreted by those writers as if the words were wanting. The title 'to the Ephesians' is present in all MSS. and versions we possess, but Tertullian tells us that another title was known, viz. 'to the Laodiceans,' and though we cannot lay much stress on the evidence, it is at least probable that such was its original destination.

It has always been felt to be a difficulty, if this letter was sent only to the church at Ephesus, that Paul should not, in accordance with his custom in other cases, have much more direct and personal references to the affairs of a community to which he was so well known, and should once and again speak of their having 'heard' about his work, and of his having 'heard' about their faith[1]. We are not bound, however, to pass at one leap to the opposite extreme, and because we cannot fix the letter to the church at Ephesus alone, declare it to be a general epistle to all Gentile Christians. Much more likely is it to be a circular letter sent to a small group of churches, and probably to those in the neighbourhood of Ephesus, viz. the churches at the metropolitan city itself, at Colossæ, Hierapolis, and Laodicea, though it may have gone further afield to some of the other churches in the district of Asia. It may thus, somewhat safely, be identified with the letter referred to in Col. iv. 16. If this conclusion is correct, the omission of the words in the salutation as well as their insertion can be satisfactorily accounted for. The destination of each letter would be marked in the copy sent to each particular church ; and inasmuch as Ephesus was the most important one, and became growingly so, not only from the position of the city, but from the connexion of the church with Timothy and John, it is easy to conceive how the Ephesian MS. would become the natural prototype of others, and that thus the words inserted in its copy would be generally accepted as the only correct text.

AUTHENTICITY.

Paul's authorship of this Epistle has been considerably questioned by many competent scholars, and even by those who have been ready to acknowledge as his the great majority of the letters attributed to him. The question is not an easy one to settle, and needs somewhat careful examination. We must not say that the occurrence of Paul's name at the outset settles the matter, because it was no uncommon literary method to write under an assumed name, only the onus of proof lies with those who assert it to be assumed. The whole tenor of the letter is purely Pauline. His favourite methods are employed—the thanksgiving, the personal commendations, the basing of moral teaching upon doctrinal truth—the mental and spiritual attitude are all his; but that, of course, might be due to the skilful imitator. While the language is confessedly Pauline in the main, it is asserted that such a phrase as 'his holy apostles' (iii. 5) would not have been used by him. It must be admitted that the expression sounds more like that of a later age; but not only is the text a little uncertain, but the meaning is clearly that of laying stress on the revelation made to them rather than on the peculiarly sacred character of the office. Other words, such as 'ages,' 'dominion,' 'power,' 'authority,' 'fulness,' which became the technical terms of the heresies of a later age, it is easily seen are not so used in this Epistle, and cannot therefore be taken as proofs of its later date, and as emanating from another hand.

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[1] See i. 15, iii. 2, iv. 21.

Another line of argument is that which sees in the Epistle an advance on the ideas of the unquestioned writings of Paul. The doctrine of the church, it is said, is more elaborated. But why not? The real question is: Do we find anything at variance with his earlier teaching? Has not all he has to say about the greatness of the church and its continuity, about its being the body of Christ and the organ of the Holy Spirit, been already implied in Romans and 1 Corinthians? His stress laid upon the advantages accruing to his fellow countrymen has been anticipated in the Epistle to the Romans[1]. As Hort has pointed out, the coincidences (all the more strong that they are undesigned) between the Romans and this Epistle are among the strongest arguments for its being the work of Paul.

Again, we are told that Paul's exaltation of the married life in this Epistle is inconsistent with his attitude in

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[1] For a succinct account of these see Lock's art. on 'Ephesians' in Hastings' *Dictionary of the Bible*, i. 717.

1 Corinthians. There, however, he is addressing himself to special circumstances, and room may be found for advancing thought in view of a wider experience and a clearer reading of the divine purpose in the history of the church. Paul no doubt sees now more clearly than ever that 'the end is not yet,' and has to fit his teaching more and more to the permanent institutions of Christian society and of the church.

The close relation of this Epistle to the 'Colossians' complicates, while it also simplifies, the problem[1]. The connexion between the two is seen by the most casual reader to be very close, but the differences are no less marked. Any such artificial theory as that of Holtzmann fails from its very ingenuity. He holds that Paul first wrote a short letter to the church at Colossæ—that this was made the basis of the Ephesian letter by some later writer, and that finally our present Colossian letter was compiled from the two former. The most natural explanation is the best. Paul composed the two letters at the same period, dealing in each with the special circumstances and problems that each community presented.

There are two other writings in the New Testament with which this Epistle affords close parallels: the one is the Gospel of John, and the other the First Epistle of Peter. The Fourth Gospel has many points of contact, e.g. in the doctrine of the Word, the Holy Spirit, the feud between light and darkness, the 'fulness' of God in Christ, and notably the prayer of our Lord in the seventeenth chapter, 'where almost every verse offers a parallel[2] to this Epistle.' In the case of 1 Peter the similarities are both close and numerous, but are shewn, as Dr. Hort says, 'more by identities of thought and similarity in the structure of the two Epistles as wholes than by identities of phrase[3].' References will be found in the notes, pointing to the similarities in thought, as they occur. Were we only certain of the dates of these writings, it would greatly aid us in finding an additional argument for the authenticity of this Epistle, but there are no two writings whose date is more of a vexed question than those referred to. It seems to the present writer a certainty that the Epistle to the Ephesians is the earliest of the three, but, as Mr. Lock points out, Paul is very likely to have heard about our Lord's great prayer from the lips of John, and such thoughts must have deeply influenced him when writing upon kindred subjects. If 1 Peter is indeed the work of that Apostle, similar fellowship may readily account for community of ideas.

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[1] See Appendix B, p. 181.

[2] Lock, *ante*, p. 716, where the parallels are worked out.

[3] Hort's *First Epistle of St. Peter*, p. 5.

Before the middle of the second century the Epistle was quite established as part of the sacred Scriptures, and quite half a century earlier traces of it are found in the language of Christian writers. 'It is all but certain,' says Hort, 'that the Epistle was in existence by A. D. 95, quite certain that it was in existence by about fifteen years later, or conceivably a little more [1].'

There is no valid reason, however, against its being earlier than even this, and it has been pointed out that the absence of any reference to the destruction of Jerusalem favours its being written prior to A. D. 70. The condition of the church, the recent calling out of its members from heathenism, the limits of conflict between the Jewish and Gentile elements within it—all tend to favour the earlier date that falls within the first period of Paul's Roman imprisonment.

ITS PURPOSE AND CHARACTERISTICS.

The dominant note of the Epistle may be said to be struck in the recurrent expression, 'in Christ.' It is the vital union with him that secures the richest blessings to the individual Christian and to the church. The words that denote 'fellowship' are frequent and full of significance. Christians are 'quickened with Christ' (ii. 5), 'sit with Christ' (ii. 6), 'are raised with Christ' (ii. 6), are 'fellow-heirs,' 'fellow-members,' 'fellow-partakers' of his promises. On these thoughts are built the system of Christian ethics that the Epistle contains. The life to which Christ's disciples are called is rich and glorious, because he is to live again in them. The body of Christ is to be his church, and this must be a holy and undefiled body, by which his highest nature of love, peace, and purity is to be presented to the world.

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[1] *Prolegomena*, p. 118.

It appears as if the immediate cause of his writing the Epistle was the messages that had reached him about the dangers that beset the churches of Ephesus and its neighbourhood. They were inclined to be down-hearted because of his absence and imprisonment, and there was a tendency to lapse into indifferentism. Hort points out that the emphasis on the 'ye' in chap. iii. 13 is one of encouragement; 'that you in the recesses of provincial Asia, as well as the brethren in Rome, may know how my present trial is advancing the cause of Christ' is the thought in the Apostle's mind. They have to take part in the same conflict as he is called to engage in, so that there is need for their buckling on the spiritual armour and proving themselves good soldiers of Jesus Christ.

The Epistle reaches the greatest heights of eloquence; indeed, its language is often so rapt and rhythmic as almost to pass over into that of poetry, so much so that, as one points out, certain passages seem like parts of those songs and hymns in which the members of the church are directed to teach and admonish one another[1]. Coleridge declared this letter to be 'one of the divinest compositions of man,' and in this judgement all who read it carefully will doubtless concur. It is beautiful in expression, but more beautiful in thought, carrying us to the highest pinnacles of Christian speculation with a daring that is matched only by its reverence and humility, and wins our allegiance by its perfect reasonableness. Its language and imagery have passed into the richest treasures of the church, and on them have been founded her finest hymns and most immortal allegories—from the glorious songs of Prudentius and Bernard to 'The Church's one Foundation' of our own day; and the quaint homilies of the Middle Ages, no less than the marvellous works of the Puritan Bunyan, owe their suggestion to the picture of the Christian warrior.

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[1] Von Soden's *Commentary*.

CONTENTS OF THE EPISTLE

i. 1, 2. Opening salutation and benediction.
i. 3–14. Thanksgiving and enumeration of spiritual gifts obtained in Christ through the Holy Spirit.
i. 15–23. Thanksgiving and prayer for Ephesian church.
ii. 1–10. The effect of Christ in the heart.
ii. 11–22. Christ's opening of God's covenant to the Gentiles.
iii. 1–13. Paul—the missionary to the Gentiles.
iii. 14–19. Paul's prayer for the church's growth in knowledge.
iii. 20. Doxology.
iv. 1–16. The church the body of Christ.
iv. 17–32. The old exchanged for the new.
v. 1–14. *Imitatio Dei.*
v. 15–21. The thankful spirit.
v. 22–33. Husbands and wives.
vi. 1–4. Parents and children.
vi. 5–9. Masters and servants.
vi. 10–17. The Christian armour.
vi. 18–20. Exhortation to prayer.
vi. 21, 22. Commendation of Tychicus.
vi. 23, 24. Closing benediction.

THE

EPISTLE TO THE COLOSSIANS

ITS AUTHENTICITY.

THE problems connected with the Epistle to the Colossians are so closely knit up with those relating to the Epistle to the Ephesians that much that was said about the latter work applies in this case also. The external witness to the Colossian is quite as strong as that for the Ephesian letter, but not so frequent. This may be owing to its more controversial character, and therefore more partial applicability to the needs of the Catholic church. It was only in the early part of the nineteenth century that its genuineness was called into question, and that mainly on grounds of peculiarity of language and of thought. These are largely answered by the consideration that Paul is dealing with new subjects, and that a traveller's vocabulary is largely coloured by the society in which he moves, and the widening range that fresh circles of society bring to bear upon it. The Epistle is so closely bound up with that to Philemon, that the genuineness of the one almost necessarily carries with it the genuineness of the other. So strongly has this been felt that Baur was compelled to reject both, a result that surely proves the extravagance and unreliability of his methods, for no one who appreciates Paul can question that the letter to Philemon is the work of his hand. Some who refuse to recognize Ephesians as Paul's are yet quite convinced that Colossians is rightly attributed to his authorship.

ITS PURPOSE AND CHARACTERISTICS.

Though the letter has so close a resemblance to that known as the Epistle to the Ephesians, its differences are no less clearly marked. The note of controversy is dominant. The writer has to enter the lists against adversaries, and stimulate his readers for a struggle. He has been informed of pressing dangers that beset the church, and he has not only to warn but to arm its members against the insidious foes of spiritual pride, asceticism, and the advocacy of angels. This mysticism has its affiliation on the one side with Jewish Essenism (a sect whose practices were strictly ascetic, and who lived in separate communities), and on the other with the wild orgiastic religions of Phrygia. That district had long been the home of some of the most extraordinary forms of heathen superstition; and the people seemed imbued with the taste for excitement and mystery, which was partly the outcome of temperament, and partly of centuries of association. The natural phenomena of the district—its sulphur springs, volcanic disturbances, earthquakes, and other features, aided these feelings, and made it the home of such extravagances. The task the writer sets himself is to shew how Christ stands head and source of all nature, as he shews in the Ephesians that he is head and life of the church. There can, therefore, be no other powers of mediation possible, for Christ is the one Mediator, and has control over all the forces of the universe—none of them can work outside the limits of his authority. No discipline of the flesh or long initiation of the intellect could effect a deliverance from evil, but only union with that Christ who had destroyed sin and all its dread entail upon the cross. It might seem, at first, as if the teachers who were pressing their claims upon the Colossians were more profound than those simpler men who had brought them the message of the gospel; but the most triumphant answer was to be found in the first two chapters of this letter, which contain thoughts unsurpassed in all Paul's writings for the depth and penetration of their spiritual wisdom. These Asiatics were lovers of knowledge, and Paul had met them from the outset with the satisfaction of their desires. These *causeries* in the school of Tyrannus had been a special feature of the ministry at Ephesus; and the tone thus set, and the method deliberately adopted, is pursued in these two great Epistles. We find here the best vindication of the Apostle's declared purpose 'to be all things to all men, if by any means he may save some.'

Lightfoot has pointed out[1] how a new application is given here to Paul's favourite plea for the universality of the gospel. This time it is not against racial narrowness that he argues, but against intellectual exclusiveness. These *illuminati* of the first century would fain have made the gospel the cult of the few, but Paul will have none of it. Christ wrought his benefits for the race, and '*every* man is to be presented perfect in Christ Jesus' (Col. i. 28).

The dangerous teaching indicated in this Epistle found one of its most famous representatives in the closing years of the first century in the person of Cerinthus, whom Browning introduces at the close of 'A Death in the Desert.' He was a personal opponent of John at Ephesus, and is said by Irenæus to have been the immediate cause of the Fourth Gospel's being written. Certain enforcements of Jewish customs are attributed to him, like those referred to in Col. ii. 11, 16. The creation of the world he believed to be the work of some inferior power, and not the direct outcome of the Divine energy, and the Mosaic law to be due to a similar angelic ordinance. He further taught that Jesus was a mere man, upon whom at his baptism the Christ descended, and dwelt in him until the crucifixion, when Jesus, the man, suffered, died, and was raised. This return of Christ is asserted by some to have been called by Cerinthus the entrance again 'to his own *pleroma*' (fullness), a technical term of the later heretics.

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[1] *Commentary*, p. 97 ff.

Lightfoot[1] contrasts this letter with that to the Philippians as being less finished and fluent, but, he adds, 'no Epistle is more vigorous in conception or more instinct with meaning.' There is no book of the New Testament that will better repay careful study, and lead those who expend the effort upon it to enter more thoroughly into the 'mind of Christ.'

CONTENTS OF THE EPISTLE

i. 1, 2. Opening salutation.
i. 3-8. Thanksgiving.
i. 9-23. The glory of Christ.
i. 24-29. Paul's sufferings and service.
ii. 1-5. Paul's solicitude for the churches.
ii. 6-15. Exhortation to loyalty.
ii. 16-19. The shadow and the substance.
ii. 20—iii. 4. Death and life in Christ.
iii. 5-11. Putting on Christ.
iii. 12-17. The garments of holiness.
iii. 18—iv. 1. Practical precepts.
iv. 2-6. Exhortation to prayer.
iv. 7-18. Commendation, salutation and benediction.

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[1] *Commentary*, p. 124.

THE EPISTLE TO PHILEMON

THIS wonderful little letter is one of the most beautiful pieces of literature in the world. It is so perfectly natural and genuine, yet the more carefully one reads it the more clear becomes the art of its construction. While its special pleading is done with dignity and Christian courtliness, one almost feels beneath the words the tender throbbing of the writer's heart.

When it is compared with the letter that most nearly approaches it—that of the younger Pliny in similar circumstances—its superiority is at once evident. I quote the letter of the Roman noble in the version given by Lightfoot in his introduction to Philemon[1]. 'Your freedman, with whom you had told me you were vexed, came to me, and throwing himself down before me clung to my feet, as if they had been yours. He was profuse in his tears and his entreaties; he was profuse also in his silence. In short, he convinced me of his penitence. I believe that he is indeed a reformed character, because he feels that he has done wrong. You are angry, I know; and you have reason to be angry, this also I know; but mercy wins the highest praise just when there is the most righteous cause for anger. You loved the man, and, I hope, will continue to love him; meanwhile, it is enough that you should allow yourself to yield to his prayers. You may be angry again, if he deserves it; and in this you will be the more readily pardoned if you yield now. Concede something to his youth, something to his tears, something to your own indulgent disposition. Do not torture him, lest you torture yourself at the same time. For it *is* torture to you when one of your gentle temper is angry. I am afraid lest I should appear not to ask, but to compel, if I should add my prayers to his. Yet I will add them more fully and unreservedly because I scolded the man himself with sharpness and severity: for I threatened him straitly that I would never ask you again. This I said to him, for it was necessary to alarm him; but I do not use the same language to you. For perchance I shall ask again, and shall be successful again; only let my request be such as it becomes me to prefer and you to grant. Farewell.'

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[1] *Colossians and Philemon*, p. 316.

This is noble and fine in feeling, but the rhetorician is plainly visible, and in the balanced periods we miss the loving touch of the Apostle, and are led to agree with Renan's enthusiastic verdict that this Epistle is 'a true little *chef d'œuvre* of the art of letter writing.'

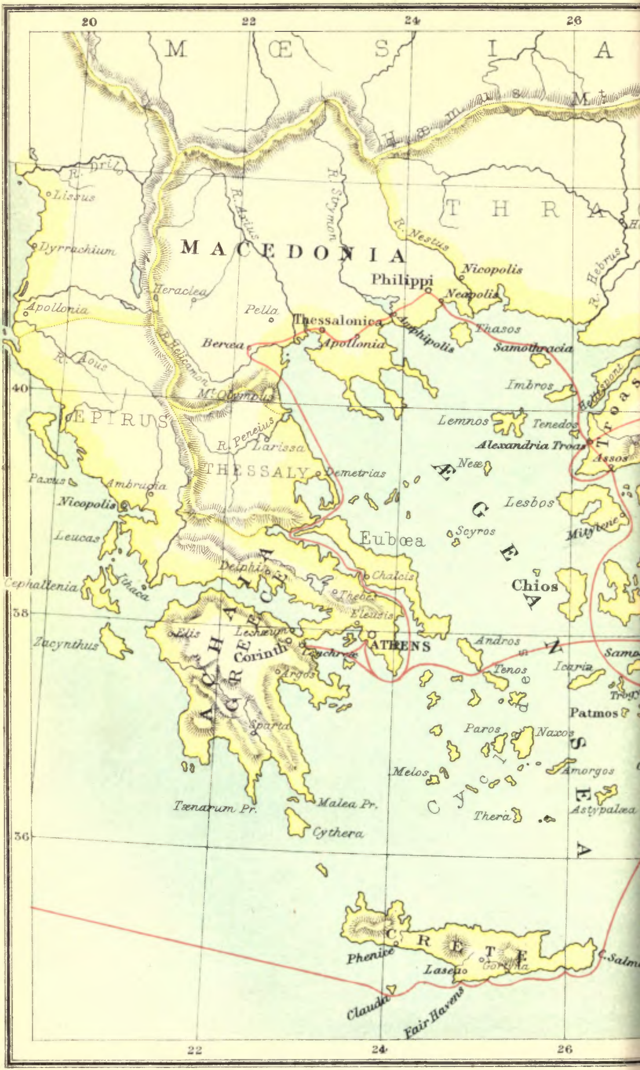
The circumstances that called it into being are easily understood. It reveals to us a charming interior of a Christian home in Colossæ. The master was obviously a man in easy circumstances, for he owned slaves, and could offer a suitable meeting-place for the Christian community under his own roof. The awakening of his spiritual life he owed to the Apostle's ministry, most probably during the time of Paul's residence at Ephesus. He had proved an active assistant in all the mission work that followed. He was a generous-hearted man, and had exercised the grace of hospitality in many cases. His wife, who bore the name of Apphia, which, from the evidence that inscriptions afford, seems to have been a common one in the district, apparently shared her husband's Christian aspirations, and seconded him willingly in his endeavours to further the interests of the church. It is at least a reasonable conjecture that Archippus was their son, and he had evidently thrown himself with still more zeal into the service of the new religion. Paul speaks of his 'ministry' in a very special sense, as evidencing the fact of his holding some official position in the local Christian community. The Apostle had no doubt excellent grounds for calling him a 'fellow-soldier,' and the name from the heart of the old campaigner must have been an immense incentive and source of strength to the younger man. But the letter is chiefly concerned with another member of the household—to wit, a slave. Onesimus (the useful one) was a common name among this class, and is not infrequently introduced by the comic poets as the name of the slave in their plays. Such men were supposed to have no consciences, no rights, no standing. Their misdeeds were, in consequence, frequent, and their punishment, by the strange logic that held them answerable for their faults, though it refused them the privileges of manhood, severe. He had stolen some of his master's property, and then made his escape. There was no more likely asylum for such defaulters than Rome, and this meeting of Paul and Onesimus is in itself a strong argument in favour of the imperial city being the place from which this group of letters was written. We cannot tell how the slave came to find out the prisoner; but once brought into contact with him, he soon entered into a new slavery, and became 'the bond-servant of Jesus Christ.' Paul's warm heart went out towards this man, whose generosity was touched by the Apostle's affection. No conventional barriers warped his judgement. In Christ Jesus there could be neither 'barbarian, Scythian, bondman, nor freeman.' Onesimus becomes a 'brother beloved.' It is no easy task to send him back to his lawful master, for he has not only endeared himself to Paul, but has greatly alleviated his distress. But Christian duty renders his return imperative, and Paul does not shrink from this sacrifice any more than he has done from far greater ones. Tychicus has been chosen as the bearer of the Apostle's messages to the churches in the Lycus valley, and his companion Onesimus is sent back to confess his wrong and make what restitution is in his power. He returns, however, with the best of credentials —an autograph letter from the great missionary; and such a letter! 'Here,' as Luther says, 'we see how Paul layeth himself out for poor Onesimus, and with all his means pleadeth his cause with his master, and so setteth himself as if he were Onesimus, and had himself done wrong to Philemon. Even as Christ did for us with God the Father, thus also doth Paul for Onesimus with Philemon. We are all his Onesimi, to my thinking.'

We have no evidence as to what was the result of the Apostle's noble plea; but there can be no doubt, from our knowledge of the actors in the little drama, that the result was the permanent enrichment of the household of Philemon by the presence within it of one tenfold more valuable as a servant, because he was a fellow member of the church of Christ.

The letter is of unique value because it is the first forecast of that noble Christian literature of emancipation, which has seen its latest and fairest fruits within our own time. Christianity did not violently uproot the social evils amid which it sprang up, but permitted its own new life to permeate the surroundings till it not only ousted the evil but supplanted it by the good. This little letter is the first note in that noble music that has found place in its orchestra for the strains of Chrysostom, Lincoln, Lowell, Longfellow, and Mrs. Beecher Stowe. In this sense Sabatier is right when he says it becomes 'an invaluable document of the Pauline ethics.' It began the work of disintegrating one of the greatest evils of society, and righting one of the most awful wrongs man can inflict upon his brother. Surely, therefore, it reflects the pure radiance of the cross.

CONTENTS OF THE EPISTLE

1–3. Opening salutation.
4–7. Paul's thanksgiving and prayer for his friend.
8–17. Plea for Onesimus.
18–22. Promise to be Philemon's guarantor.
23–25. Closing salutations and benediction.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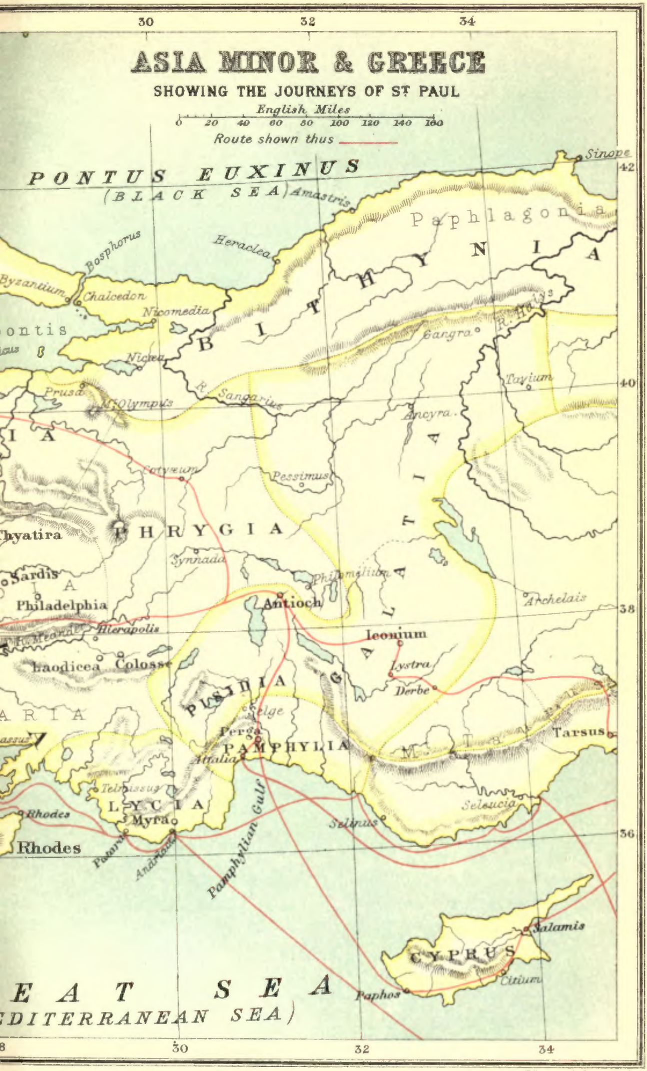

ASIA MINOR & GREECE

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Byzantium
Chalcedon
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GALATIA
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Synnada
Philomelium
Sardis
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Archelais
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THE

EPISTLE TO THE PHILIPPIANS

PHILIPPI AND ITS POLITICAL POSITION.

THE great speeches of the most famous orator of ancient Greece are filled with the shadows of an overwhelming power that threatened to submerge Athens, and subdue the noble republic. The power was that of Macedon; the man who made it terrible was Philip. From that hour the star of Macedonia was in the ascendant, and under Alexander her empire became world-wide. Philip began his reign in B. C. 360, and quickly subdued the turbulent cities that surrounded him; one of these was named Crenides (the 'Little Fountains'), from the number of springs that had their rise in the mountains that overshadowed it. When he had conquered it he imported colonists of his fellow countrymen, and re-named the city after himself—Philippi. It has been thought that this plural form of the name may have arisen from the fact of several small townships being united in the new city, but that is only surmise. The place had become famous for its gold reefs, and the valley was the busy scene of mining operations. This was probably as turbulent and engrossing an occupation as in the present day, for it appears that all other interests were neglected in the wild and feverish hunt for gold. Philip's cupidity was aroused, but he had no sooner gained possession of the place, than he set himself to improve its surroundings, and succeeded by new drainage and other operations in making it more healthy. The gold was of great service to him in his schemes of empire-building. 'The gold of Crenides,' says Heuzey, the French explorer, 'spread itself over Greece, preceding the phalanx like an advance-guard, and opening more gates than the battering-rams and catapults.' After the death of Alexander, Philip's famous son, Macedonia became one of the threefold divisions of the empire. During the two centuries that followed she was engaged in several struggles with Rome, and these resulted in her becoming a Roman province. One great battle took place on the plain of Philippi, the battle that Shakespeare has made familiar to English readers in the pages of *Julius Cæsar*. When the victory was here secured over the Republican forces the young emperor Octavianus remained some time at Philippi, realized the strategic importance of its situation, and made it (B.C. 42) a military colony, with special privileges. The inhabitants of a colony shared the chief advantages of imperial citizens, and as so many French towns endeavour to become Paris in miniature, so the Roman colonies did their utmost to copy Rome. The magistrates of such a city controlled all its affairs, and were very proud of their position, while they called themselves by the name of 'Prætors,' a technical term which Luke carefully renders by its Greek equivalent in Acts xvi. 20–38.

The very name of the city has long disappeared. A village on the site of the old city retained traces of the proud title, but this also has vanished, and only ruins mark the spot. Among the inscriptions are names that occur in the letters of Paul, and so a slight connexion is preserved between the most famous visitor to the place, and its scattered stones—such names as Crescens, Pudens, and Trophimus shew us what may have been the names of those who were 'first called Christians' in a city of Europe.

PHILIPPI AND PAUL.

In the sixteenth chapter of Acts we have the account of a great crisis in the missionary work of Paul. We read of a vision that came to him at Troas. In this vision he saw a man of Macedonia bidding Paul come over and help the people of that land. Who was the man of Macedonia? Prof. Ramsay thinks he has found an answer[1]. It was not merely any man, as we have generally supposed, easily recognizable as a representative of the country, for there was no peculiarity of dress or appearance to single out natives of that district from those of any other part of Greece. The man must have been one known to Paul, and so he is identified with Luke, who as the writer of the narrative shelters himself modestly under this anonymous description, as does John under the title of 'the disciple whom Jesus loved.' The conjecture is an interesting one, and we have no evidence to overthrow it, though there is also lacking much to support it. In company with Luke, Timothy, and Silvanus, Paul set sail from Troas, and landed at Neapolis, the seaport of Philippi. The harbour was commodious and safe and had afforded shelter to the war vessels of Brutus and Cassius in the hour of Rome's great conflict. The journey inland lay along one of the great Roman roads, the *Via Egnatia*, for a distance of eight or ten miles over Mount Pangæus. A beautiful description of the route has been given by Renan: 'Taking this road, which they did not need to leave until reaching Thessalonica, the apostles ascended the paved and cut slope in the rocks which overlook Neapolis, crossed the little chain of mountains which forms the coast, and entered the beautiful plain in the centre of which stands, detached upon a projecting promontory of the mountain, the city of Philippi. Everything indicated habits honest, serious, and amenable.

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[1] Cf. 'St. Luke' in this series, p. 17.

One felt himself to be in a centre analogous to that in which the poetry of Virgil was created. The evergreen plain was favourable for the various culture of vegetables and flowers. Splendid fountains, springing from the foot of the mountain of shining marble which crowned the city, spread, when properly directed, shade and freshness. The thickets of poplars, willows, of fig trees and cherry trees, and wild vines, exhaled the sweetest odours, and scented the brooks which abounded on all sides. Moreover, the meadows, which were overrun or covered with large roses, exhibited troops of heavy white-eyed buffaloes, with enormous horns, their heads just out of the water ; whilst the bees and the swarms of black and blue butterflies flitted from flower to flower. Pangæus, with its majestic summits covered with snow till the middle of July, lay stretched out as if it would touch the city across the morass. Beautiful ranges of mountains bounded the horizon on all the other sides, discovering only an opening through which the sky disappeared, and shewing in the clear distance the basin of Strymon.'

Through this lovely country the little company of Christian missionaries made their way—certainly one of the most memorable journeys in the world. It has been often maintained that Paul had no eye for natural beauty[1], a charge that has, in the judgement of the present writer, been much too rashly made, but, in the present instance there can be little doubt that what filled his thoughts more than all the fairness of outward nature were the possibilities that lay in front of him in that city which he was nearing. Was it in silent thought the three approached it, or in eager conversation as to how they could best commend to new hearers the story of the Crucified? It is true that the distinction which is so prominent to our minds between Asia and Europe did not exist for Paul, as each was equally part of the Roman empire, yet the special circumstances that led to this sudden change in his plans must have made a deep impression upon himself and his companions. On entering the city they soon found their co-religionists meeting in a little place of prayer outside its walls. The first converts were women—one in a good social position, who had come to prosecute a commercial calling, not unassociated with those cities to whose churches the other letters contained in this volume are written[1]. Another, by her conversion, affected the gains of her masters, who, trading on the love of magical and occult manifestations always popular in heathen communities, felt aggrieved at this interference with their sources of revenue and, acting as did the men of Ephesus, raised a complaint against the missionaries and had them thrown into prison. From this danger an earthquake delivered them, and brought new converts to the faith. The whole circumstance put terror into the hearts of the proud prætors, and this was intensified when they learned they had committed a wrong against Roman citizens, which brought them into danger of incurring punishment at the hands of the emperor. At their humble request, therefore, the little band went on their way to Thessalonica, though, as some hold, Luke remained behind. If we could be sure that Philippi was his home, this would have a natural enough explanation. How long the visit had lasted we cannot tell, but there are indications that it had not been very short, since a small Christian community (Acts xvi. 40) had grown up, and very strong personal ties of intimacy and affection had been formed. About five years afterwards Paul was in the neighbourhood again, though we have no direct evidence that he visited Philippi. Three months later, on his return from Corinth, the discovery of a Jewish plot against his life prevented his going direct to Syria by sea, and he made a detour through Macedonia. On this occasion (Acts xx. 6) we know that he visited Philippi. Whether he ever saw his favourite church again we cannot be sure, but if we are to trust the evidence of the Pastoral Epistles we may infer that he did, since we learn from 1 Tim. i. 3 that he went again to Macedonia. We have already seen what connexion he had with the Philippian Christians during his residence at Rome (see General Introduction, p. 8).

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[1] On the other side see a very suggestive article by Dr. Grosart, 'St. Paul and the Objective,' in the *Expository Times*, vol. iii. p. 250.

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[1] See p. 12 on the dyeing industries of the Lycus Valley.

THE PHILIPPIAN EPISTLE. ITS GENUINENESS AND INTEGRITY.

Of all Paul's letters to churches this one breathes the most intimate and affectionate spirit. It is irradiated with a warmth of joy and satisfaction that we do not find permeating any of his other messages. There has been no turning away after false teaching, no outbreak of serious laxity, no lapse into heathen immorality or Jewish formalism. Only one slight reference (iv. 2) is made to some internal quarrel between two members of the church. The Philippians are his 'brethren beloved, his joy and crown.' Doubts as to its Pauline authorship seem hardly conceivable, but they have been raised from time to time, though satisfactorily refuted, and it is not necessary here to go into the controversy, for all the prominent authorities of the present day are at one as to its authenticity and genuineness. Another question, more difficult to solve, has been raised as to the integrity of the Epistle. Some hold that the words in the beginning of chap. iii—where, after having written 'Finally, my brethren, rejoice in the Lord,' the Apostle starts afresh and continues for two chapters—point to their beginning a second letter here combined with the first. It has been shewn, however, that the words rendered 'Finally' may also mean, 'As to what remains' (see note on the verse, and cf. 1 Thess. iv. 1), and is a mere connective, introducing what follows.

If there are two letters, the supporters of this theory are not at all agreed as to where to find them, some saying the second begins at iii. 1, and ends at iv. 9 or iv. 20, and others that the first letter closes abruptly at the end of chap. ii. The words 'To write the same things,' &c., have been held to prove a lost letter or letters, on which question see the note on the verse. The free and easy character of the Epistle seems to permit of somewhat loose and informal connexion. It is not a treatise, but the outpouring of the heart of a friend, and in such communications it is not likely that conclusions of such weight can be built upon a word.

ITS PURPOSE.

The main purpose of this letter is clearly that of commendation and encouragement. Here we have Paul in his most free and affectionate mood. He is writing to those who understand, appreciate, and sympathize with him. He shares his inmost thoughts with them. They have been generous in gifts and lavish in love, and he is not afraid to let them see how deeply he is touched. In this church he has very little with which to find fault. An occasional note of warning suffices.

What he seeks to inculcate is the practical application of Christian teaching. They know the gospel, and they have not challenged the Apostle's interpretation of it, so that all he needs to insist upon is the constant effort to allow these great truths to mould their life. The incarnation of Christ is to be a continual incentive to humility; the mystical union with Christ is to issue in complete likeness to him. The personal note abides even in the most doctrinal passages, for the Apostle (as in iii. 8, 14) does not shrink from laying bare the secrets of his own spiritual experience. Nowhere is the living Christ more clearly manifest, and Paul's consciousness of his powerful presence declared. Here too we have Paul himself revealed—his secret and most sacred ambitions, his failures and successes, his desires and temptations, his sacrifices and compensations. This letter brings us into closest contact with that great and noble soul, and as we read it we feel drawn towards the man, whom mere superficial observers deemed 'contemptible,' but whom sympathetic hearts welcomed as the wisest of teachers and the truest of friends.

If we are right in dating it last of this group of letters (see above, p. 9), then the Apostle is just anticipating his trial. On one interpretation of the word 'prætorium' he has already appeared before the imperial court (see Phil. i. 7, note). He clearly estimates the importance of that event, and while it might issue in speedy death and so bring 'gain' to himself, he hopes, for his converts' sake, that another turn will be given to it and that he will see their faces again. Prof. Ramsay points out the important value of the acquittal to the church throughout the Roman world: it was equivalent to a formal decision by the supreme court of the empire that it was permissible to preach Christianity; the issue of the trial, therefore, was really a charter of religious liberty[1]. This, no doubt, that clear mind of Paul also saw, and hence the deep note of triumph and of joy that rings out in every line of the letter.

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[1] *St. Paul the Traveller*, p. 308.

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THE EPISTLES OF PAUL THE APOSTLE

TO THE

EPHESIANS, COLOSSIANS PHILEMON, AND PHILIPPIANS

AUTHORIZED VERSION

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS

Chap. 1

Opening greeting and benediction.

1 PAUL, an apostle of Jesus Christ by the will of
God, to the saints which are at Ephesus, and to
2 the faithful in Christ Jesus: Grace *be* to you, and
peace, from God our Father, and *from* the Lord
Jesus Christ.

A great act of thanksgiving.

(*a*) The Father's choice.

3 Blessed *be* the God and Father of our Lord
Jesus Christ, who hath blessed us with all spiritual
4 blessings in heavenly *places* in Christ: according
as he hath chosen us in him before the foundation
of the world, that we should be holy and without
5 blame before him in love: having predestinated
us unto the adoption of children by Jesus Christ
to himself, according to the good pleasure of his
6 will, to the praise of the glory of his grace, wherein
he hath made us accepted in the beloved.

(*b*) The spiritual gifts in Christ.

7 In whom we have redemption through his blood,
the forgiveness of sins, according to the riches of his
8 grace; wherein he hath abounded toward us in all
9 wisdom and prudence; having made known unto
us the mystery of his will, according to his good
10 pleasure which he hath purposed in himself: that

Chap. 1

in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: in whom also we have obtained an inheri- 11
tance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of 12
his glory, who first trusted in Christ. In whom ye 13
also *trusted*, after that ye heard the word of truth, the gospel of your salvation:

(*c*) These gifts secured by the Holy Spirit.

In whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest 14
of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Paul's thanksgiving for their faithful witness, and his prayer for their increase in knowledge and spiritual gifts.

Wherefore I also, after I heard of your faith in 15
the Lord Jesus, and love unto all the saints, cease 16
not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus 17
Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being 18
enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what *is* the 19
exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised 20
him from the dead, and set *him* at his own right hand in the heavenly *places*, far above all princi- 21
pality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put 22
all *things* under his feet, and gave him *to be* the

23 head over all *things* to the church, which is his
body, the fulness of him that filleth all in all.

Transformed lives and their goal.

2 And you *hath he quickened*, who were dead in
2 trespasses and sins; wherein in time past ye walked
according to the course of this world, according to
the prince of the power of the air, the spirit that
now worketh in the children of disobedience:
3 among whom also we all had our conversation in
times past in the lusts of our flesh, fulfilling the
desires of the flesh and of the mind; and were by
4 nature the children of wrath, even as others. But
God, who is rich in mercy, for his great love
5 wherewith he loved us, even when we were dead
in sins, hath quickened us together with Christ,
6 (by grace ye are saved;) and hath raised *us* up
together, and made *us* sit together in heavenly
7 *places* in Christ Jesus: that in the ages to come he
might shew the exceeding riches of his grace in *his*
8 kindness toward us through Christ Jesus. For by
grace are ye saved through faith; and that not of
9 yourselves: *it is* the gift of God: not of works, lest
10 any man should boast. For we are his workmanship, created in Christ Jesus unto good works,
which God hath before ordained that we should
walk in them.

The share of the Gentiles in the covenant mercies o Israel through Christ's mission and deat

11 Wherefore remember, that ye *being* in time past
Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in
12 the flesh made by hands; that at that time ye were
without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants
of promise, having no hope, and without God
13 in the world: but now in Christ Jesus ye who

Chap. 2

sometimes were far off are made nigh by the
blood of Christ. For he is our peace, who hath 14
made both one, and hath broken down the middle
wall of partition *between us;* having abolished in 15
his flesh the enmity, *even* the law of commandments
contained in ordinances; for to make in himself of
twain one new man, *so* making peace; and that he 16
might reconcile both unto God in one body by the
cross, having slain the enmity thereby: and came 17
and preached peace to you which were afar off, and
to them that were nigh. For through him we both 18
have access by one Spirit unto the Father. Now 19
therefore ye are no more strangers and foreigners,
but fellowcitizens with the saints, and of the household
of God; and are built upon the foundation of 20
the apostles and prophets, Jesus Christ himself
being the chief corner *stone;* in whom all the 21
building fitly framed together groweth unto an holy
temple in the Lord: in whom ye also are builded 22
together for an habitation of God through the Spirit.

Paul—the missionary to the Gentiles. His sufferings a seal of his ministry.

For this cause I Paul, the prisoner of Jesus **3**
Christ for you Gentiles, if ye have heard of the 2
dispensation of the grace of God which is given
me to you-ward: how that by revelation he made 3
known unto me the mystery; (as I wrote afore in
few words, whereby, when ye read, ye may understand 4
my knowledge in the mystery of Christ)
which in other ages was not made known unto the 5
sons of men, as it is now revealed unto his holy
apostles and prophets by the Spirit; that the 6
Gentiles should be fellowheirs, and of the same
body, and partakers of his promise in Christ by the
gospel: whereof I was made a minister, according 7

to the gift of the grace of God given unto me by
8 the effectual working of his power. Unto me, who
am less than the least of all saints, is this grace
given, that I should preach among the Gentiles the
9 unsearchable riches of Christ; and to make all
men see what *is* the fellowship of the mystery,
which from the beginning of the world hath been
hid in God, who created all things by Jesus Christ:
10 to the intent that now unto the principalities and
powers in heavenly *places* might be known by the
11 church the manifold wisdom of God, according to
the eternal purpose which he purposed in Christ
12 Jesus our Lord: in whom we have boldness and
13 access with confidence by the faith of him. Wherefore
I desire that ye faint not at my tribulations
for you, which is your glory.

Paul's prayer for the church's growth in knowledge.

14 For this cause I bow my knees unto the Father
15 of our Lord Jesus Christ, of whom the whole
16 family in heaven and earth is named, that he
would grant you, according to the riches of his
glory, to be strengthened with might by his Spirit
17 in the inner man; that Christ may dwell in your
hearts by faith; that ye, being rooted and grounded
18 in love, may be able to comprehend with all saints
what *is* the breadth, and length, and depth, and
19 height; and to know the love of Christ, which
passeth knowledge, that ye might be filled with all
the fulness of God.

An outburst of praise.

20 Now unto him that is able to do exceeding
abundantly above all that we ask or think, according
21 to the power that worketh in us, unto him *be*
glory in the church by Christ Jesus throughout
all ages, world without end. Amen.

Chap. 4

The church the body of Christ.

I therefore, the prisoner of the Lord, beseech 4
you that ye walk worthy of the vocation wherewith
ye are called, with all lowliness and meekness, with 2
longsuffering, forbearing one another in love; en- 3
deavouring to keep the unity of the Spirit in the
bond of peace. *There is* one body, and one Spirit, 4
even as ye are called in one hope of your calling;
one Lord, one faith, one baptism, one God and 5,6
Father of all, who *is* above all, and through all, and
in you all. But unto every one of us is given grace 7
according to the measure of the gift of Christ.
Wherefore he saith, When he ascended up on high, 8
he led captivity captive, and gave gifts unto men.
(Now that he ascended, what is it but that he also 9
descended first into the lower parts of the earth?
He that descended is the same also that ascended 10
up far above all heavens, that he might fill all
things.) And he gave some, apostles; and some, 11
prophets; and some, evangelists; and some, pastors
and teachers; for the perfecting of the saints, for 12
the work of the ministry, for the edifying of the
body of Christ: till we all come in the unity of the 13
faith, and of the knowledge of the Son of God,
unto a perfect man, unto the measure of the stature
of the fulness of Christ: that we *henceforth* be no 14
more children, tossed to and fro, and carried about
with every wind of doctrine, by the sleight of men,
and cunning craftiness, whereby they lie in wait to
deceive; but speaking the truth in love, may grow 15
up into him in all things, which is the head, *even*
Christ: from whom the whole body fitly joined 16
together and compacted by that which every joint
supplieth, according to the effectual working in the

Chap. 4

measure of every part, maketh increase of the
body unto the edifying of itself in love.

'The old order changeth.'

17 This I say therefore, and testify in the Lord,
that ye henceforth walk not as other Gentiles walk,
18 in the vanity of their mind, having the understanding
darkened, being alienated from the life of God
through the ignorance that is in them, because of
19 the blindness of their heart: who being past feeling
have given themselves over unto lasciviousness, to
20 work all uncleanness with greediness. But ye have
21 not so learned Christ; if so be that ye have heard
him, and have been taught by him, as the truth is
22 in Jesus: that ye put off concerning the former
conversation the old man, which is corrupt according
23 to the deceitful lusts; and be renewed in the
24 spirit of your mind; and that ye put on the new
man, which after God is created in righteousness
25 and true holiness. Wherefore putting away lying,
speak every man truth with his neighbour: for we
26 are members one of another. Be ye angry, and
sin not: let not the sun go down upon your wrath:
28 neither give place to the devil. Let him that stole
steal no more: but rather let him labour, working
with *his* hands the thing which is good, that he
29 may have to give to him that needeth. Let no
corrupt communication proceed out of your mouth,
but that which is good to the use of edifying, that
30 it may minister grace unto the hearers. And grieve
not the holy Spirit of God, whereby ye are sealed
31 unto the day of redemption. Let all bitterness,
and wrath, and anger, and clamour, and evil speak-
32 ing, be put away from you, with all malice: and
be ye kind one to another, tenderhearted, forgiving

Chap. 4 one another, even as God for Christ's sake hath forgiven you.

'Imitatio Dei.' Be ye therefore followers of God, as dear 5
children; and walk in love, as Christ also hath 2
loved us, and hath given himself for us an offering
and a sacrifice to God for a sweetsmelling savour.
But fornication, and all uncleanness, or covetous- 3
ness, let it not be once named among you, as
becometh saints; neither filthiness, nor foolish 4
talking, nor jesting, which are not convenient: but
rather giving of thanks. For this ye know, that no 5
whoremonger, nor unclean person, nor covetous
man, who is an idolater, hath any inheritance in
the kingdom of Christ and of God. Let no man 6
deceive you with vain words: for because of these
things cometh the wrath of God upon the children
of disobedience. Be not ye therefore partakers 7
with them. For ye were sometimes darkness, but 8
now *are ye* light in the Lord: walk as children of
light: (for the fruit of the Spirit *is* in all goodness 9
and righteousness and truth;) proving what is 10
acceptable unto the Lord. And have no fellowship 11
with the unfruitful works of darkness, but rather
reprove *them*. For it is a shame even to speak of 12
those things which are done of them in secret.
But all things that are reproved are made manifest 13
by the light: for whatsoever doth make manifest
is light. Wherefore he saith, Awake thou that 14
sleepest, and arise from the dead, and Christ
shall give thee light.

The art of thankfulness. See then that ye walk circumspectly, not as 15
fools, but as wise, redeeming the time, because the 16
days are evil. Wherefore be ye not unwise, but 17

18 understanding what the will of the Lord *is*. And
be not drunk with wine, wherein is excess; but be
19 filled with the Spirit; speaking to yourselves in
psalms and hymns and spiritual songs, singing and
20 making melody in your heart to the Lord; giving
thanks always for all things unto God and the
21 Father in the name of our Lord Jesus Christ; submitting
yourselves one to another in the fear of God.

Husbands, wives, and the church.

22 Wives, submit yourselves unto your own husbands,
23 as unto the Lord. For the husband is the
head of the wife, even as Christ is the head of the
24 church: and he is the saviour of the body. Therefore
as the church is subject unto Christ, so *let* the
wives *be* to their own husbands in every thing.
25 Husbands, love your wives, even as Christ also
26 loved the church, and gave himself for it; that he
might sanctify and cleanse it with the washing of
27 water by the word, that he might present it to
himself a glorious church, not having spot, or
wrinkle, or any such thing; but that it should be
28 holy and without blemish. So ought men to love
their wives as their own bodies. He that loveth
29 his wife loveth himself. For no man ever yet
hated his own flesh; but nourisheth and cherisheth
30 it, even as the Lord the church: for we are
members of his body, of his flesh, and of his
31 bones. For this cause shall a man leave his father
and mother, and shall be joined unto his wife, and
32 they two shall be one flesh. This is a great
mystery: but I speak concerning Christ and the
33 church. Nevertheless let every one of you in
particular so love his wife even as himself; and
the wife *see* that she reverence *her* husband.

Chap. 6

Parents and children.

Children, obey your parents in the Lord: for 6
this is right. Honour thy father and mother; 2
which is the first commandment with promise;
that it may be well with thee, and thou mayest 3
live long on the earth. And, ye fathers, provoke 4
not your children to wrath: but bring them up in
the nurture and admonition of the Lord.

Masters and servants.

Servants, be obedient to them that are *your* 5
masters according to the flesh, with fear and
trembling, in singleness of your heart, as unto
Christ; not with eyeservice, as menpleasers; but 6
as the servants of Christ, doing the will of God
from the heart; with good will doing service, as to 7
the Lord, and not to men: knowing that what- 8
soever good thing any man doeth, the same shall
he receive of the Lord, whether *he be* bond or free.
And, ye masters, do the same things unto them, 9
forbearing threatening: knowing that your Master
also is in heaven; neither is there respect of
persons with him.

The Christian armour.

Finally, my brethren, be strong in the Lord, and 10
in the power of his might. Put on the whole armour 11
of God, that ye may be able to stand against
the wiles of the devil. For we wrestle not 12
against flesh and blood, but against principalities,
against powers, against the rulers of the darkness
of this world, against spiritual wickedness in high
places. Wherefore take unto you the whole armour 13
of God, that ye may be able to withstand in the
evil day, and having done all, to stand. Stand 14
therefore, having your loins girt about with truth,
and having on the breastplate of righteousness;
and your feet shod with the preparation of the 15

16 gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the
17 fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Exhortation to prayer.

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all
19 perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known
20 the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Commendation of Tychicus.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all
22 things: whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

Closing benediction.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

Written from Rome unto the Ephesians by Tychicus.

THE EPISTLE OF PAUL THE APOSTLE
TO THE
COLOSSIANS

Chap. 1

Opening salutation.

PAUL, an apostle of Jesus Christ by the will of 1
God, and Timotheus *our* brother, to the saints and 2
faithful brethren in Christ which are at Colosse:
Grace *be* unto you, and peace, from God our
Father and the Lord Jesus Christ.

Thanksgiving.

We give thanks to God and the Father of our 3
Lord Jesus Christ, praying always for you, since we 4
heard of your faith in Christ Jesus, and of the love
which ye have to all the saints, for the hope which 5
is laid up for you in heaven, whereof ye heard
before in the word of the truth of the gospel;
which is come unto you, as *it is* in all the world; 6
and bringeth forth fruit, as *it doth* also in you,
since the day ye heard *of it*, and knew the grace
of God in truth: as ye also learned of Epaphras 7
our dear fellowservant, who is for you a faithful
minister of Christ; who also declared unto us your 8
love in the Spirit.

The glory of Christ.

(*a*) A prayer.

For this cause we also, since the day we heard 9
it, do not cease to pray for you, and to desire that
ye might be filled with the knowledge of his will in
all wisdom and spiritual understanding; that ye 10

might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing
11 in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

(*b*) Thanksgiving for salvation.

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the
13 saints in light: who hath delivered us from the power of darkness, and hath translated *us* into the king-
14 dom of his dear Son: in whom we have redemption through his blood, *even* the forgiveness of sins:
15 who is the image of the invisible God, the first-
16 born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things
17 were created by him, and for him: and he is before all things, and by him all things consist.

(*c*) Christ's pre-eminence in the church.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that
19 in all *things* he might have the preeminence. For it pleased *the Father* that in him should all fulness
20 dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

(*d*) Their share in the work.

21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now
22 hath he reconciled in the body of his flesh through death, to present you holy and unblameable and
23 unreproveable in his sight: if ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard,

Chap. 1

and which was preached to every creature which is under heaven;

Paul's sufferings and service.

24 Whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: 25 whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26 *even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 to whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28 whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: 29 whereunto I also labour, striving according to his working, which worketh in me mightily.

Paul's solicitude for the churches.

2 For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh; 2 that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; 3 in whom are hid all the treasures of wisdom and knowledge. 4 And this I say, lest any man should beguile you with enticing words. 5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

Exhortation to loyalty.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him: 7 rooted and built up in

him, and stablished in the faith, as ye have been
8 taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
9 For in him dwelleth all the fulness of the Godhead
10 bodily. And ye are complete in him, which is the
11 head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins
12 of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who
13 hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having
14 forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way,
15 nailing it to his cross; *and* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

The shadow and the substance.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new
17 moon, or of the sabbath *days*: which are a shadow
18 of things to come; but the body *is* of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed
19 up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Chap. 2

Death and life in Christ.

Wherefore if ye be dead with Christ from the 20
rudiments of the world, why, as though living in
the world, are ye subject to ordinances, (touch not; 21
taste not; handle not; which all are to perish with 22
the using;) after the commandments and doctrines
of men? Which things have indeed a shew of 23
wisdom in will worship, and humility, and neglecting of the body; not in any honour to the
satisfying of the flesh. If ye then be risen with **3**
Christ, seek those things which are above, where
Christ sitteth on the right hand of God. Set your 2
affection on things above, not on things on the
earth. For ye are dead, and your life is hid with 3
Christ in God. When Christ, *who is* our life, shall 4
appear, then shall ye also appear with him in glory.

Putting on Christ.

Mortify therefore your members which are upon 5
the earth; fornication, uncleanness, inordinate
affection, evil concupiscence, and covetousness,
which is idolatry: for which things' sake the wrath 6
of God cometh on the children of disobedience:
in the which ye also walked some time, when ye 7
lived in them. But now ye also put off all these; 8
anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, 9
seeing that ye have put off the old man with his
deeds; and have put on the new *man*, which is 10
renewed in knowledge after the image of him that
created him: where there is neither Greek nor 11
Jew, circumcision nor uncircumcision, Barbarian,
Scythian, bond *nor* free: but Christ *is* all, and
in all.

The garments of holiness.

Put on therefore, as the elect of God, holy and 12
beloved, bowels of mercies, kindness, humbleness

13 of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave
14 you, so also *do* ye. And above all these things *put on* charity, which is the bond of perfectness.
15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be
16 ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the
17 Lord. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Practical precepts.

18 Wives, submit yourselves unto your own hus-
19 bands, as it is fit in the Lord. Husbands, love *your* wives, and be not bitter against them.
20 Children, obey *your* parents, in all things: for this
21 is well pleasing unto the Lord. Fathers, provoke not your children *to anger*, lest they be discouraged.
22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers;
23 but in singleness of heart, fearing God: and whatsoever ye do, do *it* heartily, as to the Lord,
24 and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye
25 serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done:
4 and there is no respect of persons. Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

Exhortation to prayer.

2 Continue in prayer, and watch in the same with
3 thanksgiving; withal praying also for us, that God

Chap. 4

would open unto us a door of utterance, to speak
the mystery of Christ, for which I am also in bonds:
that I may make it manifest, as I ought to speak. 4
Walk in wisdom toward them that are without, 5
redeeming the time. Let your speech *be* alway 6
with grace, seasoned with salt, that ye may know
how ye ought to answer every man.

Commendations, salutation, and benediction.

All my state shall Tychicus declare unto you, 7
who is a beloved brother, and a faithful minister
and fellowservant in the Lord: whom I have sent 8
unto you for the same purpose, that he might
know your estate, and comfort your hearts; with 9
Onesimus, a faithful and beloved brother, who is
one of you. They shall make known unto you all
things which *are done* here. Aristarchus my fellow- 10
prisoner saluteth you, and Marcus, sister's son to
Barnabas, (touching whom ye received command-
ments: if he come unto you, receive him;) and 11
Jesus, which is called Justus, who are of the
circumcision. These only *are my* fellowworkers
unto the kingdom of God, which have been a
comfort unto me. Epaphras, who is *one* of you, 12
a servant of Christ, saluteth you, always labouring
fervently for you in prayers, that ye may stand
perfect and complete in all the will of God. For 13
I bear him record, that he hath a great zeal for
you, and them *that are* in Laodicea, and them
in Hierapolis. Luke, the beloved physician, and 14
Demas, greet you. Salute the brethren which are 15
in Laodicea, and Nymphas, and the church which
is in his house. And when this epistle is read 16
among you, cause that it be read also in the church
of the Laodiceans; and that ye likewise read the

17 *epistle* from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received
18 in the Lord, that thou fulfil it. The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

Written from Rome to the Colossians by Tychicus and Onesimus.

THE EPISTLE OF PAUL TO

PHILEMON

Opening salutation.

PAUL, a prisoner of Jesus Christ, and Timothy 1
our brother, unto Philemon our dearly beloved,
and fellowlabourer, and to *our* beloved Apphia, 2
and Archippus our fellowsoldier, and to the church
in thy house: Grace to you, and peace, from God 3
our Father and the Lord Jesus Christ.

Paul's thanksgiving and prayer for his friend.

I thank my God, making mention of thee always 4
in my prayers, hearing of thy love and faith, which 5
thou hast toward the Lord Jesus, and toward all
saints; that the communication of thy faith may 6
become effectual by the acknowledging of every
good thing which is in you in Christ Jesus. For 7
we have great joy and consolation in thy love,
because the bowels of the saints are refreshed by
thee, brother.

Plea for Onesimus.

Wherefore, though I might be much bold in 8
Christ to enjoin thee that which is convenient, yet 9
for love's sake I rather beseech *thee*, being such an
one as Paul the aged, and now also a prisoner of
Jesus Christ. I beseech thee for my son Onesimus, 10
whom I have begotten in my bonds: which in time 11
past was to thee unprofitable, but now profitable to
thee and to me: whom I have sent again: thou 12

therefore receive him, that is, mine own bowels:
13 whom I would have retained with me, that in thy
stead he might have ministered unto me in the
14 bonds of the gospel: but without thy mind would
I do nothing; that thy benefit should not be as
15 it were of necessity, but willingly. For perhaps he
therefore departed for a season, that thou shouldest
16 receive him for ever; not now as a servant, but
above a servant, a brother beloved, specially to me,
but how much more unto thee, both in the flesh,
17 and in the Lord? If thou count me therefore a
partner, receive him as myself.

Promise to be Philemon's guarantor.

18 If he hath wronged thee, or oweth *thee* ought,
19 put that on mine account; I Paul have written *it*
with mine own hand, I will repay *it*: albeit I do
not say to thee how thou owest unto me even
20 thine own self besides. Yea, brother, let me have
joy of thee in the Lord: refresh my bowels in
21 the Lord. Having confidence in thy obedience
I wrote unto thee, knowing that thou wilt also
22 do more than I say. But withal prepare me also
a lodging: for I trust that through your prayers I
shall be given unto you.

Closing salutation and benediction.

23 There salute thee Epaphras, my fellowprisoner
24 in Christ Jesus; Marcus, Aristarchus, Demas,
25 Lucas, my fellowlabourers. The grace of our Lord
Jesus Christ *be* with your spirit. Amen.

Written from Rome to Philemon, by Onesimus a servant.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS

Chap. 1

Opening salutation.

PAUL and Timotheus, the servants of Jesus 1
Christ, to all the saints in Christ Jesus which are
at Philippi, with the bishops and deacons: Grace 2
be unto you, and peace, from God our Father, and
from the Lord Jesus Christ.

Thanksgiving and prayer.

I thank my God upon every remembrance of 3
you, always in every prayer of mine for you all 4
making request with joy, for your fellowship in the 5
gospel from the first day until now; being confident 6
of this very thing, that he which hath begun a good
work in you will perform *it* until the day of Jesus
Christ: even as it is meet for me to think this of 7
you all, because I have you in my heart; inasmuch
as both in my bonds, and in the defence and
confirmation of the gospel, ye all are partakers of
my grace. For God is my record, how greatly I 8
long after you all in the bowels of Jesus Christ.
And this I pray, that your love may abound yet 9
more and more in knowledge and *in* all judgment;
that ye may approve things that are excellent; that 10
ye may be sincere and without offence till the day
of Christ; being filled with the fruits of righteous- 11

ness, which are by Jesus Christ, unto the glory and praise of God.

State of the gospel in Rome.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen
13 out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the
14 palace, and in all other *places;* and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word
15 without fear. Some indeed preach Christ even of
16 envy and strife; and some also of good will: the one preach Christ of contention, not sincerely,
17 supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel.

Paul's own circumstances.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I
19 therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus
20 Christ, according to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life,
21 or by death. For to me to live *is* Christ, and to
22 die *is* gain. But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot
23 not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is
24 far better: nevertheless to abide in the flesh *is*
25 more needful for you. And having this confidence, I know that I shall abide and continue with you
26 all for your furtherance and joy of faith; that your

Chap. 1

rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

Plea for consistency.

Only let your conversation be as it becometh 27
the gospel of Christ: that whether I come and see
you, or else be absent, I may hear of your affairs,
that ye stand fast in one spirit, with one mind
striving together for the faith of the gospel; and in 28
nothing terrified by your adversaries: which is to
them an evident token of perdition, but to you of
salvation, and that of God. For unto you it is 29
given in the behalf of Christ, not only to believe
on him, but also to suffer for his sake; having the 30
same conflict which ye saw in me, and now hear *to
be* in me.

Exhortation to humility like Christ's.

If *there be* therefore any consolation in Christ, if **2**
any comfort of love, if any fellowship of the Spirit,
if any bowels and mercies, fulfil ye my joy, that ye 2
be likeminded, having the same love, *being* of one
accord, of one mind. *Let* nothing *be done* through 3
strife or vainglory; but in lowliness of mind let
each esteem other better than themselves. Look 4
not every man on his own things, but every man
also on the things of others. Let this mind be in 5
you, which was also in Christ Jesus: who, being in 6
the form of God, thought it not robbery to be equal
with God: but made himself of no reputation, and 7
took upon him the form of a servant, and was made
in the likeness of men: and being found in fashion 8
as a man, he humbled himself, and became obedient
unto death, even the death of the cross. Wherefore 9
God also hath highly exalted him, and given him
a name which is above every name: that at the 10
name of Jesus every knee should bow, of *things*

in heaven, and *things* in earth, and *things* under the
11 earth; and *that* every tongue should confess that
Jesus Christ *is* Lord, to the glory of God the
Father.

Exhortation to shew forth Christ.

12 Wherefore, my beloved, as ye have always
obeyed, not as in my presence only, but now
much more in my absence, work out your own
13 salvation with fear and trembling. For it is God
which worketh in you both to will and to do of *his*
14 good pleasure. Do all things without murmurings
15 and disputings: that ye may be blameless and
harmless, the sons of God, without rebuke, in the
midst of a crooked and perverse nation, among
16 whom ye shine as lights in the world; holding
forth the word of life; that I may rejoice in the
day of Christ, that I have not run in vain, neither
17 laboured in vain. Yea, and if I be offered upon
the sacrifice and service of your faith, I joy, and
18 rejoice with you all. For the same cause also do
ye joy, and rejoice with me.

Probable movements of Paul and Timothy.

19 But I trust in the Lord Jesus to send Timotheus
shortly unto you, that I also may be of good
20 comfort, when I know your state. For I have no
man likeminded, who will naturally care for your
21 state. For all seek their own, not the things which
22 are Jesus Christ's. But ye know the proof of him,
that, as a son with the father, he hath served with
23 me in the gospel. Him therefore I hope to send
presently, so soon as I shall see how it will go with
24 me. But I trust in the Lord that I also myself
shall come shortly.

Mission of Epaphroditus.

25 Yet I supposed it necessary to send to you
Epaphroditus, my brother, and companion in

Chap. 2

labour, and fellowsoldier, but your messenger, and
he that ministered to my wants. For he longed 26
after you all, and was full of heaviness, because
that ye had heard that he had been sick. For 27
indeed he was sick nigh unto death: but God
had mercy on him; and not on him only, but
on me also, lest I should have sorrow upon sorrow.
I sent him therefore the more carefully, that, 28
when ye see him again, ye may rejoice, and that I
may be the less sorrowful. Receive him therefore 29
in the Lord with all gladness; and hold such in
reputation: because for the work of Christ he was 30
nigh unto death, not regarding his life, to supply
your lack of service toward me. Finally, my **3**
brethren, rejoice in the Lord.

A warning against false teachers.

To write the same things to you, to me indeed
is not grievous, but for you *it is* safe. Beware of 2
dogs, beware of evil workers, beware of the con-
cision. For we are the circumcision, which worship 3
God in the spirit, and rejoice in Christ Jesus, and
have no confidence in the flesh.

Paul's Judaism set aside for Christ.

Though I might also have confidence in the 4
flesh. If any other man thinketh that he hath
whereof he might trust in the flesh, I more:
circumcised the eighth day, of the stock of Israel, 5
of the tribe of Benjamin, an Hebrew of the
Hebrews; as touching the law, a Pharisee; con- 6
cerning zeal, persecuting the church; touching the
righteousness which is in the law, blameless.
But what things were gain to me, those I counted 7
loss for Christ. Yea doubtless, and I count all 8
things *but* loss for the excellency of the knowledge
of Christ Jesus my Lord: for whom I have

suffered the loss of all things, and do count them
9 *but* dung, that I may win Christ, and be found in
him, not having mine own righteousness, which is
of the law, but that which is through the faith of
Christ, the righteousness which is of God by faith:
10 that I may know him, and the power of his
resurrection, and the fellowship of his sufferings,
11 being made conformable unto his death; if by any
means I might attain unto the resurrection of the
12 dead. Not as though I had already attained,
either were already perfect: but I follow after, if
that I may apprehend that for which also I am
13 apprehended of Christ Jesus. Brethren, I count
not myself to have apprehended: but *this* one
thing *I do*, forgetting those things which are
behind, and reaching forth unto those things
14 which are before, I press toward the mark for the
prize of the high calling of God in Christ Jesus.

The true conduct of citizens of heaven.

15 Let us therefore, as many as be perfect, be thus
minded: and if in any thing ye be otherwise
minded, God shall reveal even this unto you.
16 Nevertheless, whereto we have already attained,
let us walk by the same rule, let us mind the same
17 thing. Brethren, be followers together of me, and
mark them which walk so as ye have us for an
18 ensample. (For many walk, of whom I have told
you often, and now tell you even weeping, *that*
19 *they are* the enemies of the cross of Christ: whose
end *is* destruction, whose God *is their* belly, and
whose glory *is* in their shame, who mind earthly
20 things.) For our conversation is in heaven; from
whence also we look for the Saviour, the Lord
21 Jesus Christ: who shall change our vile body, that

Chap. 3

it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Therefore, my 4 brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

Counsels of reconciliation.

I beseech Euodias, and beseech Syntyche, that 2 they be of the same mind in the Lord. And I 3 intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

Sundry exhortations.

Rejoice in the Lord alway: *and* again I say, 4 Rejoice. Let your moderation be known unto 5 all men. The Lord *is* at hand. Be careful for 6 nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which 7 passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, 8 whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things. Those things, which ye have both 9 learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

Acknowledgement of Philippians' generosity.

But I rejoiced in the Lord greatly, that now at 10 the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I 11 have learned, in whatsoever state I am, *therewith*

12 to be content. I know both how to be abased,
and I know how to abound: every where and in
all things I am instructed both to be full and to be
13 hungry, both to abound and to suffer need. I can
do all things through Christ which strengtheneth
14 me. Notwithstanding ye have well done, that
15 ye did communicate with my affliction. Now ye
Philippians know also, that in the beginning of
the gospel, when I departed from Macedonia, no
church communicated with me as concerning
16 giving and receiving, but ye only. For even in
Thessalonica ye sent once and again unto my
17 necessity. Not because I desire a gift: but I
18 desire fruit that may abound to your account. But
I have all, and abound: I am full, having received
of Epaphroditus the things *which were sent* from
you, an odour of a sweet smell, a sacrifice accept-
19 able, wellpleasing to God. But my God shall
supply all your need according to his riches in
20 glory by Christ Jesus. Now unto God and our
Father *be* glory for ever and ever. Amen.

Closing salutations and benedictions.

21 Salute every saint in Christ Jesus. The brethren
22 which are with me greet you. All the saints salute
you, chiefly they that are of Cæsar's house-
23 hold. The grace of our Lord Jesus Christ *be* with
you all. Amen.

It was written to the Philippians from Rome by Epaphroditus.

THE EPISTLES OF PAUL THE APOSTLE

TO THE

EPHESIANS, COLOSSIANS PHILEMON, AND PHILIPPIANS

REVISED VERSION WITH ANNOTATIONS

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS

PAUL, an apostle of Christ Jesus through the will of 1
God, to the saints which are at Ephesus, and the faithful

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i. 1, 2. *Opening greeting and benediction.*

[On the general form of a Greek letter see the Introduction, p. 4.] It is interesting and instructive carefully to compare the greetings of Paul's various Epistles. They may be classified as follows:—

(1) Those that vindicate his apostleship, and define the scope of the gospel message, viz. Rom. i. 1–7, the most elaborate of all, on which see note in Mr. Garvie's volume in this series, as also the corresponding notes on the other Epistles.

Gal. i. 1–5, which foreshadows the central positions of the argument, and may be termed the most polemical.

2 Tim. i. 1, 2, which in its expression 'the promise of life' sets the note of glad anticipation that recurs throughout the letter.

Titus i. 1–4, which lays stress upon the inward authority of his apostolic office as a teacher, and so gives the best vindication of the counsels that follow.

(2) Those that mention his apostleship and give a definite characterization of his correspondents, viz. 1 Cor. i. 1–3; 2 Cor. i. 1, 2; Eph. i, 1, 2; Col. i. 1, 2; 1 Tim. i. 1, 2. (On the contrast in style between this salutation and that of 2 Timothy see notes on the respective Epistles.)

(3) Those that are without any mention of his apostleship, viz. Phil. i. 1, 2; 1 Thess. i. 1; 2 Thess. i. 1, 2; Philem. 1–3.

It is to be noted that only in this Epistle and in that to the Romans does Paul's name stand alone in the opening greeting. For the omission of the words 'at Ephesus' see Introduction, p. 17.

to the saints . . . and the faithful: probably these are not two classes, but one—'faithful saints,' 'worthy believers.' Cf. Col. i. 1, 'the saints and faithful brethren.'

2 in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus

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i. 3-18. A GREAT ACT OF THANKSGIVING.

(*a*) 3-6. *The Father's deliberate choice of sons in Christ.*

(*b*) 7-13^{a}. *The spiritual gifts that follow, all summed up in Christ.*

(*c*) 13^{b}, 14. *These gifts secured by the pledge of the Holy Spirit.*

As is customary in Paul's Epistles a thanksgiving follows the introductory sentences. In this instance it is long, complicated, and elaborate. Lightfoot considers that it here 'takes a more general form, corresponding to the character and destination of the letter,' as intended for a number of churches. Its use of the word 'bless' in place of 'give thanks' is also remarkable. Only one parallel case exists, that, namely, of 2 Cor. i. 3, 'Blessed be the God and Father of our Lord Jesus Christ,' &c. The general sense of the whole passage is as follows. Man's deepest and truest thanks are due to God the Father, who in His Son Jesus Christ has shared with men the gifts of heaven. From all eternity He has seen in the perfect and holy Son the ideal of humanity, and destined men for that same glorious sonship, of which in the freedom of His love He has purposed they should be partakers. Through the gift of His Son to the world He has made sonship possible, not only by redemption and forgiveness, but by enduing the renewed nature of men with the wisdom and prudence—the power to grasp the mysteries of the Divine secrets, which Christ alone held in his own right, but has graciously given men, through their becoming partakers in his own nature. This privilege is the lot of all, without exception, who trust in Christ. This also the readers of the Epistle know by experience, and have an additional testimony to the fact in the indwelling of the Holy Spirit, who assures them of the perfecting of the work of God begun in them.

The whole passage is of immense importance as containing a clear statement of Paul's doctrine of God's choice of men in Christ 'before the foundation of the world'; in a word, of the doctrine of Predestination. It enables us to see how grand a foundation it gives to the superstructure of the Pauline gospel, and that, far from lowering the conception of human nature and freedom, it exalts it infinitely beyond what any other conception could effect. Christ, the Ideal Man, makes ideal manhood after God's pattern—efficient for every one who will exert his power of choice along the lines of the Divine purpose. The philosophy

Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in Christ: even as he chose us in 4

has been grasped and tersely expressed in the familiar couplet of *In Memoriam*:—

'Our wills are ours, we know not how;
Our wills are ours, to make them thine[1].'

But Paul believes he knows how our wills are ours—they are the gift of the Divine Will. Thus Kant's great saying is vindicated, 'Nothing can be conceived in the world, or even out of it, which can be called good without qualification, except a Good Will[2].'

3. the God and Father of our Lord Jesus Christ. For this form of expression cf. Rom. xv. 6; 2 Cor. i. 3, &c. It seems to have distinct reference to our Lord's frequent teaching that God is our Father *through* him (cf. John xx. 17, xvii. 21; Matt. xi. 25–27). We here note the first of numerous resemblances to the language and idea of the First Epistle of Peter which this Epistle presents; cf. 1 Pet. i. 2, and also the notes on verse 4, ii. 2, iii. 10, v. 1, vi. 7. The connexion is shewn more, says Dr. Hort, 'by identities of thought and similarity in the structure of the two Epistles as wholes than by identities of phrase,' and again, 'The true key to not a few difficult passages of St. Peter is to be found in tracing back the thought to its origin in one or both of these two Epistles [Romans and Ephesians] of St. Paul. This importance of theirs, it cannot be too often repeated, is not accidental. They are precisely the two most comprehensive and fundamental of all St. Paul's Epistles, and they are connected much more closely together in their drift than appears on the surface[3].' For a further discussion of the subject Hort's *Prolegomena* is worthy of careful study.

The most recent writer on the subject (Dr. C. Bigg in the *International Commentary* on the *Epistles of Peter*) thinks that the significance of these similarities in language has been exaggerated. In Ephesians, he says, we have the language of a 'mystic,' while in 1 Peter we have the thoughts of a 'practical pastor.'

in the heavenly places: *lit.* 'in the heavenlies': cf. verse 20, ii. 6, iii. 10, vi. 12. The phrase occurs five times in this Epistle, and not elsewhere. It appears to designate the spiritual atmosphere of the Christian life, as when we are told in Phil. iii. 20 that 'our citizenship is in heaven.' 'It is the heaven,' says Lightfoot,

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[1] *loc. cit.*, Introduction.

[2] *Kant's Theory of Ethics* (Abbott), p. 9.

[3] Hort, 1 *Epistle of Peter*, p. 5.

him before the foundation of the world, that we should
5 be holy and without blemish before him in love: having
foreordained us unto adoption as sons through Jesus

'which lies within and about the true Christian[1].' Cf. Col. i. 13, and iii. 1. One may illustrate the idea from the allegorical as apart from the literal interpretation of Dante's *Paradiso*. The visions of the poet are not so much descriptions of the life of the glorified as they are guides for the life we have now to live on earth. This value also attaches to the visions of the Apocalypse, and gives that book its abiding spiritual significance. Otherwise its value would have been limited to the age in which it was written. Now it is a book for all time.

in Christ. The words 'in Christ' may be said to be the keynote of the whole Epistle. 'In him, by him, through him' are all things. This great doctrine of the mystical union with Christ finds in this Epistle its clearest enunciation and most perfect illustration. All Christ's teaching about 'abiding in him' finds its perfect commentary in the pages of this Epistle.

4. before the foundation of the world: i. e. from all eternity. Cf. John xvii. 24, 'thou lovedst me before the foundation of the world.' (The parallels in this Epistle with the Johannine type of teaching are extremely interesting, and go far to modify the elements of contrast that have so frequently been dwelt upon in the doctrine of the two apostles. Again, it is not in identity of phrase, but in similarity of thought, that the resemblance is to be sought.) Cf. 1 Pet. i. 20, 'who was foreknown indeed before the foundation of the world.' The phrase is not to be found elsewhere in Paul's writings.

holy and without blemish: the metaphor is that of sacrifice: cf. v. 27; Col. i. 22. 'The words give,' says Abbott, 'the positive and negative sides of the idea.' Cf. Phil. ii. 15, and Titus ii. 14.

before him in love. There is about equal authority for the punctuation given in the text and that of the margin ('him: having in love foreordained us'). To the latter collocation of words the Greek commentators and the majority of recent interpreters lean.

5. foreordained. The word so translated appears to have been a creation of Paul's, from whose writings it passed rapidly into the Christian vocabulary.

adoption. The figure is taken from the Roman law, in which adoption was a matter of daily occurrence, and provided for by elaborate ceremony (see *Expository Times*, vol. iii. p. 3, and article on 'St. Paul and the Roman Law' in *Contemporary Review*

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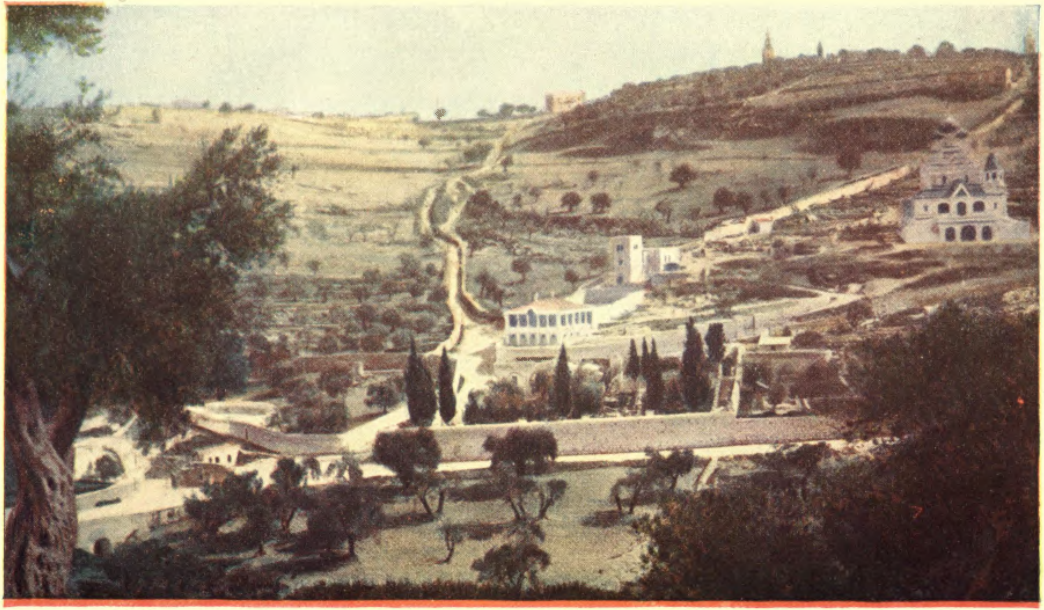
[1] *Notes on Epistles of St. Paul*, p. 312.



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JERUSALEM, THE MOUNT OF OLIVES, AND GETHSEMANE

Christ unto himself, according to the good pleasure of
his will, to the praise of the glory of his grace, which he 6
freely bestowed on us in the Beloved: in whom we have 7
our redemption through his blood, the forgiveness of our

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for August, 1891). The 'adopted' son was actually a member of the family into which he entered—its limitations as well as privileges being his. But while the metaphor is legal there is no need to assume that Paul's conception of the spiritual relation is legal, still less fictitious. All men are God's children, but some word is needed to express the conscious sonship of faith and obedience, and this is Paul's expression. Cf. Rom. viii. 15; Gal. iv. 5, and notes on these passages.

good pleasure. The word so translated is, according to Jerome, a coinage of the Greek translators of the O.T., who were compelled, as he says, 'to form new words to be vehicles of new ideas.' The word may also mean 'good will,' but usage points to the rendering of the text as the correct one here.

6. to the praise of the glory of his grace. This is an idea which fills the Apostle's mind, and to which he time and again returns. Grace is not some mysterious spiritual entity of theologians, but the free gift of God's love. 'Herein lies the magnificence, the glory, of God's work of redemption, that it has not the character of a contract, but of a largess' (Lightfoot). In verse 7 the Apostle speaks of 'the riches of his grace,' in verse 12 of 'the praise of his glory,' and in ii. 7 with yet greater force of 'the exceeding riches of his grace in kindness.' Cf. also Col. i. 27, where we read of 'the riches of the glory of this mystery.'

which he freely bestowed. The reading in the text is that of the best MSS., whereas that of the margin ('wherewith he endued us') is probably an attempted simplification of the other.

the Beloved. This is the only occurrence of this name for Christ in the writings of the N. T., though the title is not uncommon in the literature that immediately succeeds it. Cf. Col. i. 13, 'the Son of his love.'

7. redemption. 'Release' is the basal idea of the word so translated—release from sin and all that sin entails. The special character of release suggested by the word is that from slavery. Men are regarded as captives under an evil tyrant, and their deliverance must be accomplished by a mightier hand. See Rom. viii. 23 and note. It is difficult, if not impossible, to force the meaning 'payment of a ransom price' into many usages of the word, nor is it at all necessary to do so.

through his blood. The life of Christ offered up for and shared with those who believe in him is the efficient means of

8 trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence,
9 having made known unto us the mystery of his will, according to his good pleasure which he purposed in
10 him unto a dispensation of the fulness of the times, to

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their redemption. These words do not occur in the best text of the parallel passage, Col. i. 14.

the forgiveness of our trespasses. The question has been raised why this additional definition of redemption should be given. Lightfoot suggests that it was in answer to some false teaching prevalent in the churches to which the letter was sent, particularly at Colossæ. Is it necessary to suppose this? Surely it is in Paul's manner that he should dwell upon the great 'riches of God's grace,' and delight in enumerating and amplifying their fullness.

riches of his grace. 'Riches' is a favourite word of the Apostle Paul. Paley calls it one of his 'cant' words. Rather should we describe it as one of the richly tinted windows through which he admits the Divine light into the Christian temple.

8. which he made to abound. This is the best rendering. An attempt to simplify, similar to that in verse 6, accounts for the reading of the A.V. and margin, 'wherewith he abounded.'

wisdom and prudence. If a distinction is sought in these gifts bestowed upon us by God, wisdom is to be understood of the reason, and prudence of the understanding.

9. mystery. The meaning of the word is that of 'something once hidden, but now revealed.' It is always used in the N. T. in the sense of an 'open secret,' save in the Book of Revelation, where the sense of a hidden secret remains, e. g. 'the mystery of the seven stars' (i. 20). Chrysostom defines the word well, 'A mystery,' he says, 'is that which is everywhere proclaimed, but which is not understood by those who have not right judgement.'

10. For the general idea of this verse cf. the opening of the Epistle to the Hebrews. The word rendered **dispensation** is really our word 'economy,' and is frequently rendered 'stewardship.' The idea conveyed is that of the whole management and arrangement of a fully organized society. The metaphorical language of the N. T. has place for all that the word implies. God is the Householder (as in the parables of Matt. xiii, xx, xxi; Luke xiii, xiv), the church His household (1 Tim. iii. 15; Heb. iii. 2, &c.); the saints the members of the household (Eph. ii. 19); and the ministers God's stewards (1 Cor. iv). The word had been extended to statecraft by Aristotle and others, and so

sum up all things in Christ, the things in the heavens,
and the things upon the earth; in him, *I say*, in whom 11
also we were made a heritage, having been foreordained
according to the purpose of him who worketh all things
after the counsel of his will; to the end that we should 12

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ecclesiastical writers used it readily of the kingdom of God, the central fact of which was the Incarnation. Hence '*the* dispensation' came to mean pre-eminently Christ's becoming man and all that it involved, so that the word became a technical term for the Incarnation. Lightfoot thinks this later usage had its origin in this passage.

the times, or 'seasons' (marg.), are the successive stages in the growth of the kingdom of God, now perfected in the work and mission of Christ.

to sum up. Abbott says the word 'supplies the content of the "mystery," the object of the "good pleasure," and the object reserved for the "dispensation."' There is no reference in the word to the idea of 'restoration to a former state,' a sense that has sometimes been given to it.

in the heavens. The marginal rendering 'upon' is less likely than 'in,' both on the grounds of MS. authority and of linguistic usage.

There is a doctrinal value and significance in these phrases as well as great poetic beauty. When new aspects of false teaching appeared, Paul knew how to meet them by bringing into light new aspects of the Divine revelation. Christ is Lord in heaven as on earth, and all existences are subordinate to him. This is insisted upon and elaborated in the Epistle to the Colossians, when the special danger of exalting other spiritual beings at the expense of Christ was markedly present (cf. Col. i. 13-18).

11. we were made a heritage. This rendering does not seem so suitable to the context, or to the use of the word elsewhere, as does the rendering of the A. V., 'we have obtained an inheritance.' The emphasis is to be laid upon the grace that has given us the inheritance. It is not a right, but a gift. That is the writer's thought. The sense is that of the O. T. poet, 'The Lord is the portion of mine inheritance' (Ps. xvi. 5). The idea of merit or right is clearly excluded by the words which follow: 'having been foreordained according to the purpose of him who worketh all things after the counsel of his will.'

12. to the end that we, &c. Some translate, 'that we, to the praise of his glory, should be those who have before had hopes in Christ,' thus laying emphasis on the Messianic expectations of the Jews. This is a forceful rendering, suits well the construction of

be unto the praise of his glory, we who had before hoped
13 in Christ: in whom ye also, having heard the word of the
truth, the gospel of your salvation,—in whom, having
also believed, ye were sealed with the Holy Spirit of
14 promise, which is an earnest of our inheritance, unto the
redemption of *God's* own possession, unto the praise of
his glory.

15 For this cause I also, having heard of the faith in the

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the sentence, and is in accord with the thought of the following verse. It is natural to give the 'before' some special reference to the Jews either 'before the coming of the historical Jesus,' or 'before the conversion of the heathen.'

13. The Gentiles are now inheritors of the same blessings, and have their assurance of them in the gift of the Holy Spirit.

Spirit of promise is, of course, the Spirit that had been promised. The interpretation, 'the Spirit which brings a promise' is less likely and less suitable.

14. earnest. The original word occurs in 2 Cor. i. 22, and v. 5, and is not Greek, but Semitic. It occurs in Hebrew in Gen. xxxviii. 17, 18, 20. As it occurs in classical Greek writers, it is supposed to have found its way into that language through the Phœnicians. It is found also in Latin writers, who may have obtained it from the Semitic speech of Carthage. The meaning of the word is that of 'a portion of the purchase-money given as a pledge of full payment.' It is of importance to notice the identity of nature in the earnest and the final payment. As Lightfoot indicates, there is another side to the metaphor, 'The Spirit has, as it were, a lien upon us.'

i. 15–23. *Paul's thanksgiving for the faithful witness of those to whom he writes, and his prayer for their increase in knowledge and spiritual gifts.*

Paul, hearing of the good repute of their faith, ceases not to thank God on this account, and also prays that the Spirit of Christ's illumination may be bestowed upon all the Christians whom his words will reach. This grace will enable them to understand the grandeur of their Christian calling, with its hopes, its present privileges, its powers of victory bestowed through the might of the indwelling and living Christ. God raised Christ from the dead, and gave him his glory in heaven, that throughout the whole universe he might reign and share the fruits of his victory with his church, which is the body of which he is head and is made glorious by being filled with his fullness.

15. For this cause. These words refer to the whole of the

Lord Jesus which is among you, and which *ye shew* toward all the saints, cease not to give thanks for you, 16 making mention *of you* in my prayers; that the God of 17 our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge

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former paragraph. It is the greatness of the Christian's inheritance that causes the Apostle to offer continual thanks for himself and all who share in it. Cf. the occurrence of the same phrase in Col. i. 9, and in Rom. v. 12; 2 Cor. iv. 1 (rendered 'therefore').

I also simply marks the transition of subject from 'you.' In Col. i. 9 the parallel has 'we also,' because Timothy is there associated with Paul.

having heard. This is taken as one of the strong arguments against the Epistle being directed to Ephesus, since the Christians there were personally known to Paul. In Philem. 5 the participle being in the present tense has a different significance, and is quite applicable to a personal friend. The phrase may have been used as most suitable to all to whom the letter was sent, and not unsuitable to any. The expression 'among you' seems to strengthen this explanation.

and which. The words 'and the love which,' given in the margin, are found in many excellent MSS., and the authority for and against them is about equal. Their insertion is supported by Col. i. 4. 'Faith toward all the saints' is a difficult expression, and the omission can be most naturally explained by the fact that the eye of the copyist might easily pass over the words that intervene between two identical ones that, in the original, follow close upon one another.

16. making mention: the phrase so rendered may mean also 'remembering.'

17. the God of our Lord Jesus Christ. This phrase has not its exact parallel elsewhere, though the combination 'the God and Father of our Lord Jesus Christ' (cf. verse 3) occurs several times. The purpose seems to be that of encouragement in prayer; cf. Heb. v. 7, 8.

the Father of glory: i. e. the Father to whom belongs glory; cf. Acts vii. 2. For the thought cf. verses 8 and 9 above.

in the knowledge of him. The punctuation adopted by Westcott and Hort, which seems to render the meaning of the sentence more clear, is to substitute a comma for a semicolon after 'him' and so connect the words closely with those that follow, thus affording the explanation of the way in which 'the eyes of the heart' are to be enlightened.

18 of him; having the eyes of your heart enlightened, that
ye may know what is the hope of his calling, what the
19 riches of the glory of his inheritance in the saints, and
what the exceeding greatness of his power to us-ward who
believe, according to that working of the strength of his
20 might which he wrought in Christ, when he raised him
from the dead, and made him to sit at his right hand in
21 the heavenly *places*, far above all rule, and authority, and

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18. eyes of your heart. The expression 'eye of the soul' is found in Plato and Aristotle. In Rom. i. 21 we read of the 'darkening of the heart.' Cf. also Matt. vi. 22, 23.

what the riches of the glory of his inheritance. The full significance of each word is to be allowed in this magnificent cumulative expression.

in the saints. This should rather be rendered 'among the saints.' These great gifts of God are only properly realized in the community of believers. The perfection of the inheritance is to be found in the kingdom.

19. according to that working, &c. The three words here used in combination appear to mean separately, in the order in which they occur:—

(1) The actual exercise of power.
(2) Power expressing itself in overcoming resistance.
(3) Inherent power. (Abbott.)

20. Cf. 1 Pet. iii. 22.

at his right hand in the heavenly places. Some would insist on the literalness of these expressions, but they are clearly metaphors to imply the dignity and honour of Christ's exaltation. 'We look upward,' says Abbott appropriately, 'in order to look away from visible things.'

21. far above all rule, &c. These names (cf. Col. i. 16) must be taken in a general sense as descriptive of all powers and authorities in the earth or out of it. In vi. 12 of this Epistle the Apostle uses the two first terms of evil powers, and in Tit. iii. 1 of earthly powers, without any note of characterization. The indefiniteness of the expressions, and the varied words used here and in Colossians, give no warrant for the elaborate classifications of the angelic hierarchy found in later writers, and rendered familiar by their adoption in Dante's *Paradiso* and Milton's *Paradise Lost.* Paul's purpose here is not speculative, but practical. He does not give sidelights on revelation, but asserts a great truth, admirably expressed by Lightfoot: 'It matters not by what title [these

power, and dominion, and every name that is named, not only in this world, but also in that which is to come:
and he put all things in subjection under his feet, and 22
gave him to be head over all things to the church, which 23
is his body, the fulness of him that filleth all in all.

And you *did he quicken*, when ye were dead through 2

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spiritual beings] are called, or whether real or imaginary, Christ is elevated above all.'

in this world. The marginal rendering 'age' here and elsewhere throughout the N. T. better suggests the temporal idea of 'dispensation' which the word in the original signifies, rather than the local idea which 'world' conveys to the English reader.

22. put all things in subjection: a reminiscence of Ps. viii. 6, which is quoted in 1 Cor. xv. 27.

23. which is his body. An emphatic form of the relative pronoun is here used = 'which, in fact, is his body.'

fulness. The word, so translated, is a difficult one to interpret, especially in this particular context. The idea of Christ's 'filling all things' recurs in iv. 10. How then is the church called his 'fulness'? There are three main renderings:—

(1) 'Fulness,' in its obvious sense, understood as denoting the church filled with the graces and gifts of Christ.

(2) 'Fulness' as = 'perfection.' The church is Christ's perfect work.

(3) 'Fulness' in the sense of 'complement.' Christ is the Head, the church is the body. The one is not complete without the other. Christ needs the church, as the church needs Christ.

The third interpretation seems to present fewest difficulties.

ii. 1–10. *Transformed lives and their goal.*

The great work of the Divine grace began in men dead in their sins. The life they then lived, following blindly the powers of evil, with no thought above self-pleasing, drifting in the world's ways to destruction, was a living death. But the love of God, going out in its wonderful freeness, touched such men and set within their hearts the germ of the new life, made them companions of Jesus, and sharers in his glory. And this same generous love has yet greater things in store for men, and surprises for the world. Each disciple has 'his ways' prepared 'in Christ,' and is being moulded into his likeness.

This whole paragraph is a striking instance of Paul's most intricate and difficult style. Sentences are broken by emotion and passion. A word suggests a new thought, which he at once pursues. Lest his meaning should be missed, he does not hesitate

2 your trespasses and sins, wherein aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now
3 worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the

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to return to and repeat, in almost identical words, a truth already clearly stated.

1. did he quicken. There is no word in the original to correspond with 'did he quicken.' We must look forward, therefore, to verse 5 before we find a verb, and by that time the object with which he started has been lost sight of, and changed to 'us.' This confusion may be taken as a clear proof of the identification of Jew and Gentile in the writer's mind. Attempts to bring the opening clause under the government of a verb, e.g. 'filleth' in the preceding chapter, are not convincing, although such constructions do occur (cf. v. 22).

2. wherein . . . ye walked: to 'walk in sin' or 'in holiness' is a Hebrew expression; cf. Pss. xxvi. 11, lxxxvi. 11; Prov. xix. 1; Dan. iv. 37, and verse 10 below.

course of this world: 'spirit of the age' is a good paraphrase of the words. The exact collocation is not found elsewhere. Some interpreters have supposed the word 'age' or 'course' to be used here in the technical sense employed by the later Gnostic writers, and would render the whole phrase as, 'the Evil One,' but there is no sufficient ground for such an interpretation, and similar expressions used elsewhere by Paul (e.g. 1 Cor. i. 20, iii. 19, &c.) enable us to understand this one with sufficient clearness.

the prince of the power of the air: this is a term not easily explained. It is not enough to assume with some that 'air' here means 'darkness,' and then compare such passages as vi. 12 and Col. i. 13, for there is no proof of such usage. There seems to have been a current idea that spirits (especially evil ones) inhabited the air, and that to this belief Paul refers.

Another question arises as to whether the expression 'spirit that now worketh' is in apposition to the word 'prince' (the 'case' is not the same), or grammatically subject to it. The latter seems more probable, so that the rendering would be not 'the prince who is the spirit,' but 'the prince of the spirit.' The spirit is thus the general influence that controls the class referred to.

sons of disobedience: this is another Hebrew form of expression; cf. Prov. xxxi. 5; 2 Sam. vii. 10.

3. we also: i. e. the Jews.

lusts of our flesh: the expression is not to be limited to

desires of the flesh and of the mind, and were by nature
children of wrath, even as the rest:—but God, being rich 4
in mercy, for his great love wherewith he loved us, even 5
when we were dead through our trespasses, quickened us
together with Christ (by grace have ye been saved), and 6
raised us up with him, and made us to sit with him in
the heavenly *places*, in Christ Jesus: that in the ages to 7
come he might shew the exceeding riches of his grace in

bodily appetites, but includes all the influences of the lower nature. In Col. ii. 18 the Apostle speaks of a man 'being vainly puffed up by the mind of his flesh.' Butler's phrase 'particular propensions' is almost synonymous.

desires . . . of the mind (or rather, with the marg. 'thoughts') is a somewhat strange phrase. Elsewhere the word rendered 'thoughts' is used in a good sense, as in 1 Pet. i. 13, 'girding up the loins of your thoughts,' 2 Pet. iii. 1, 'I stir up your pure thoughts'; but a transition can be seen in iv. 18 of this Epistle, where Paul speaks of their 'being darkened in their thought' and in Col. i. 21 we read 'enemies in your thought.' There the thoughts are looked at through the medium of the flesh by which they are stained. Their—

> 'nature is subdued
> To what it works in, like the dyer's hand[1].'

children of wrath: this is a Hebrew idiom equivalent to 'worthy of' or 'in danger of.' Abbott cites, in illustration, Deut. xxv. 2, 'a son of stripes,' i. e. 'worthy of stripes'; 1 Sam. xxvi. 16, 'son of death,' i. e. 'worthy to die' (cf. 2 Sam. xii. 5 R. V.)

the rest: i. e. 'the heathen'; cf. 1 Thess. iv. 13.

4. for his great love: cf. Philem 9, 'for love's sake.'

5. (by grace have ye been saved). The parenthetical clause is inserted in order forcibly to remind the readers that they can do nothing by themselves, but that all is the outcome of God's gracious love.

6. in Christ Jesus: again the dominant note of the Epistle recurs. The words shew that these results are not gained by simply sharing in Christ's victory, but through virtue of being one with him—the great theme of this Epistle.

7. in the ages to come: the conception need not be *confined* to the future life, though the phrase obviously embraces it.

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[1] Shakespeare, *Sonnet* cxi.

8 kindness toward us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves: *it*
9 *is* the gift of God: not of works, that no man should
10 glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

11 Wherefore remember, that aforetime ye, the Gentiles

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8. for by grace, &c. In these words the theme of the parenthetical clause (verse 5) is resumed and amplified.

and that: these words may refer either (1) to the single word 'faith' or (2) to the whole preceding clause. The latter interpretation seems the more suitable one.

10. workmanship: the word so rendered is only used once elsewhere in Paul's writings, viz. Rom. i. 20, where it is rendered 'the things that are made.' Many of the ancient interpreters confined the word here also to the physical creation. While it is hardly likely that it can be used entirely of the 'spiritual creation,' we may say that the word conveys in itself the analogy, and, inasmuch as the latter is so much more important, centres our thought upon that. Literally rendered it reads, 'We are his poem.'

Two constructions of the latter part of the verse are possible. (1) With the verb transitive as in the text, 'which God afore prepared,' in which case the life of good works is represented as existing ideally in the mind and purpose of God, and that Christians are led to adopt it as their own. (2) With the verb intransitive, 'for which God afore prepared us,' an interpretation that 'strongly accentuates the moral purpose of the preparation.' (Abbott.)

ii. 11–22. *The share of the Gentiles in the covenant mercies of Israel through Christ's mission and death.*

In common with all the Gentiles, those to whom he is writing once stood outside all covenant relations with God, since these privileges were confined to Israel, and sealed by the sign of circumcision. Not only had Israel's Messiah no meaning for them, but they knew not Israel's God. Now all has been changed by Christ's advent. His death—by its perfect sacrifice—broke down the barriers that the ritual law had erected. Henceforth Jew and Gentile have only one way of access. Christ reconciled them by making one new way for each, namely, himself. He heralded and accomplished peace with men, through peace with God. Men once enemies to one another and to God may now approach him as Father, through the Spirit of the Son. One solid fabric is to be reared, of which Christ is the corner stone, in which living temple

in the flesh, who are called Uncircumcision by that which
is called Circumcision, in the flesh, made by hands; that 12
ye were at that time separate from Christ, alienated from
the commonwealth of Israel, and strangers from the
covenants of the promise, having no hope and without
God in the world. But now in Christ Jesus ye that once 13
were far off are made nigh in the blood of Christ. For 14
he is our peace, who made both one, and brake down
the middle wall of partition, having abolished in his flesh 15

Jew and Gentile may alike be found as stones, for it is the shrine of the Holy Spirit.

11. Wherefore: i. e. 'because of the blessings they now enjoy.'

called Uncircumcision. Paul here depreciates the merely physical circumcision—'so-called circumcision'—with which (as in Col. ii. 11) he contrasts the spiritual circumcision. Cf. also Phil. iii. 3; Rom. ii. 28, 29.

12. alienated from the commonwealth of Israel. 'Commonwealth' here refers to the theocratic kingdom, not, of course, the merely historical and earthly one. It is Israel, as related to God, from which they were estranged. In any other sense they were obviously aliens.

having no hope. This must not be limited to the special hope of the Messiah, but presents the Gentile world as absolutely hopeless, till the light of Christ came to them.

without God: as not knowing Him—'the deepest stage of heathen misery,' says Meyer.

13. once . . . far off: the phraseology is suggested by Isa. lvii. 19, 'Peace, peace, to him that is far off and to him that is near.' Cf. also verse 17. The form of expression 'to bring near,' in the sense of 'gaining proselytes,' is said to have been common with the Rabbis, and Abbott refers to one instance of a woman who came to Rabbi Eliezer, confessing great transgression and asking to be made a proselyte, in the formula, 'Rabbi, bring me near,' but he refused. Rabbi Joshua, however, received her, whereupon his disciples in amazement asked, 'Rabbi Eliezer put her far off, how then dost thou bring her nigh?'

14. who made both one. Chrysostom likens the process to that of an artificer in metal who should have the power to melt down a statue of silver and one of lead, and the result should be a statue of gold.

the middle wall. The word employed in the original is a rare one, and its grammatical connexion with the following word slightly ambiguous. Is it 'the separating partition' or, 'the

the enmity, *even* the law of commandments *contained* in

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partition which consisted in the fence.' The latter is probably correct. The reference is generally supposed to be to the wall in the temple at Jerusalem that separated the Court of the Gentiles from the temple proper. It is worthy of remark that it was Trophimus, a native of Ephesus, whom Paul was charged with taking within the sacred precincts.

15. having abolished. There is considerable difficulty as to the grammatical construction of the words in verses 14 and 15. It is possible to take the connexion in two or three different ways. The verbs 'made' and 'brake down' are in the original participles, while the word translated 'enmity' follows immediately upon the word 'brake down.' The connexion of the phrase 'in his flesh' is also uncertain. Two main renderings are possible :—

(1) 'Who brake down the middle wall of partition, having in his flesh abolished the enmity, viz. the law' (as in the R. V. text). Against this it is objected that the 'law' cannot be fairly termed the 'enmity,' and that the verb means rather 'to deprive of power' than 'to destroy.'

(2) 'Who in his flesh brake down the middle wall of partition, viz. the enmity, having abolished the law.' In this case it is difficult to identify 'the wall of partition' with 'the enmity.' The breaking down of the wall was consequent upon the abolishing of the law.

An attempt has been made by one of the most recent commentators on the passage at a satisfactory explanation by supposing all the words that intervene between the word 'enmity' in verse 15, and its repetition in verse 16 to constitute a parenthesis. The words in verse 17 would then resume the interrupted current of thought in verse 14. This view is supported by Paul's well-known habit of 'going off at a word,' &c., permitting some important word to suggest a new train of thought which he pursues, regardless of the logical sequence of his argument. Instances are to be found in this Epistle in ii. 1, where the word 'sins' suggests a digression, and in iii. 1, where the word 'Gentiles' causes him apparently to abandon a line of thought he does not resume for a whole chapter. (See note on the verse.) In this case, however, the parallel is not quite obvious, and there are certain grammatical considerations that make it difficult to adopt the interpretation. The 'enmity,' as we have seen, is not to be identified with the 'law,' but that would be the only way in which the transition would be at all natural. The general sense, however, is not at all difficult to grasp. Christ has made the law of the letter powerless, that he might make much more powerful the law of the Spirit. The former created a bond of separation—the latter a bond of union. The former restrained, the latter impels.

ordinances; that he might create in himself of the twain one new man, *so* making peace; and might reconcile 16
them both in one body unto God through the cross, having slain the enmity thereby: and he came and 17
preached peace to you that were far off, and peace to them that were nigh: for through him we both have 18
our access in one Spirit unto the Father. So then ye 19
are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and 20
prophets, Christ Jesus himself being the chief corner

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one new man: 'new' because 'in Christ Jesus' there is no longer 'Greek and Jew' (cf. Col. iii. 10, 11).

16. reconcile. In the original this is an intensive form of the ordinary verb, and the only other instance of its occurrence is in Col. i. 20.

in one body = 'the one new man'; cf. the previous verse.

through the cross: the enmity that came to its full fruit in effecting the death on the cross he slew by that death.

17. preached peace: *lit.* 'preached good tidings of peace.' The reference is best understood as being made to the preaching of the apostles. Christ speaks through his servants.

19. strangers and sojourners: 'strangers' is a general term for 'foreigners,' while 'sojourners' is a designation for 'foreigners resident in a state without possessing the rights of citizenship.'

saints: the word has here quite a general reference to all believers. Cf. i. 1.

the household of God. Cf. 1 Tim. iii. 15; Heb. x. 20; 1 Pet. iv. 17. The thought of 'house' in the word seems to have suggested the metaphor to which he proceeds in the next verse. This lack of precision in figurative language is common in Paul's writing, arising apparently from the rapidity of his thought and the richness of his imagination. Cf. iii. 17, and note.

20. the foundation of the apostles and prophets. Of these words four interpretations are possible:—

(1) The foundation on which apostles and prophets have built.
(2) The foundation which apostles and prophets have laid.
(3) The foundation consisting of apostles and prophets.
(4) The foundation on which apostles and prophets have been built.

Of these (1) and (4) confuse between 'foundation' and 'corner

21 stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord;
22 in whom ye also are builded together for a habitation of God in the Spirit.

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stone' (cf. 1 Pet. ii. 4), (2) is very generally accepted, but (3) is gaining favour with modern interpreters, who quote such passages as Rev. xxi. 14 and 2 Tim. ii. 19 in support of their view.

the chief corner stone. It is Christ that holds the fabric together; the word rendered 'himself' might also mean 'its,' i. e. 'the foundation's corner stone,' and it is so understood by many interpreters. The 'corner stone' of the foundation seems a curious expression, and the important point surely is to relate Christ to the whole building.

The 'prophets' referred to in this verse (as in iii. 5 and iv. 11 of this Epistle) are almost certainly the N. T. order of prophets. The two classes 'apostles and prophets' are closely linked grammatically in the original, which would not have been likely had the O. T. prophets been meant.

21. each several building. According to the reading of some MSS. we should render, 'all the building,' but this is not well supported, and it may easily have been a scribe's slip. The rendering of the R. V. marg. 'every building' is best. The picture is that of a great pile of buildings being gradually completed, so that each separate part takes its place in the whole design and perfects it. The great temple at Ephesus may well have suggested the image to the Apostle's mind (see Introduction, p. 15). Cicero has a striking sentence in his *Dream of Scipio* that forms an interesting parallel :—'The whole world is well called the Temple of God. Whoever is introduced into this temple, let him know that he ought to live as if he were a priest.'

The word 'building' has the same ambiguity in Greek that it has in English, so is suitably employed of the parts of the whole, no one of which might at any moment be called a 'structure.'

groweth: the present tense indicates the process as always going on.

a holy temple. The Greek order is 'a temple holy in the Lord,' and this brings out the meaning more clearly. The holiness consists in the growing into Christ.

22. ye . . . are builded: again the present tense to mark the process; cf. 1 Pet. ii. 5. The 'together' marks the unity of Greek and Jew.

for a habitation: the marginal 'into' is better.

in the Spirit: these words describe the method of God's indwelling. It is by His Spirit that He inhabits His temple.

For this cause I Paul, the prisoner of Christ Jesus in **3**
behalf of you Gentiles,—if so be that ye have heard of 2
the dispensation of that grace of God which was given
me to you-ward; how that by revelation was made 3

---

iii. 1-13. *God's commission to Paul, the Jew, to carry the gospel to the Gentiles. His sufferings a seal of his ministry.*

Paul has sympathetic knowledge of the former and latter state of the Gentile Christians. He is a prisoner owing to his zeal on their behalf. His knowledge of the gospel came direct from Christ himself. It is a recent revelation to the world, this glorious truth that God's grace is alike free to men of every nation, and God has empowered him to be the herald of the glad tidings. He was in himself a most unworthy messenger, but God fitted him for the task. It was a new message for the world, but not a new thought in the heart of God. Nay, it was His eternal purpose, and He designs the church to be a witness to all His universe of the perfect work of His Son, Jesus Christ, through whom all may come to the Father. There is no need, therefore, that his friends should be discouraged at Paul's imprisonment, for the Divine path of glory leads through suffering. If they share in the one, they will share in the other.

1. For this cause: i. e. knowing the former and latter condition of the Gentile converts he can understand their needs and how to pray for them.

the prisoner of Christ Jesus. Cf. iv. 1; Philem. 9; 2 Tim. i. 8.

you Gentiles: the clause is abruptly broken off, the word 'Gentiles' leading him to think of another subject. We do not find the continuation of the idea introduced by the words 'for this cause' until verse 14 is reached, and not till iv. 1 do we find the relevancy of the title 'prisoner.' His zeal on behalf of the Gentiles had led to his imprisonment; cf. Acts xxi. 21, 28, xxii. 22.

Some versions, and many interpreters, understand the verb 'to be,' and read, 'For this cause I am the prisoner,' but the explanation above given is much more consistent with Paul's manner of writing, and also with his thought. It is not like him to give such prominence to his imprisonment as to bring it in as the culmination of his great argument.

2. if so be that ye have heard: these words are an indication that the Apostle had not visited those to whom he is writing, and so that, at least, the Epistle is not destined exclusively for the church at Ephesus.

the dispensation of that grace. It is the 'grace,' not the 'stewardship,' that was given for the help of the Gentiles.

known unto me the mystery, as I wrote afore in few
4 words, whereby, when ye read, ye can perceive my
5 understanding in the mystery of Christ; which in other
generations was not made known unto the sons of men,
as it hath now been revealed unto his holy apostles and

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3. the mystery. The reference of the word (see i. 9 and note) is apparently to the truth of the inclusion of the Gentiles in the blessings of the gospel; see verse 6.

as I wrote afore in few words. The reference is doubtless to the immediately preceding paragraphs about the Gentiles and their privileges.

4. when ye read: in the original this is one word—a present participle—meaning 'while reading' or 'as ye read.' Hort thinks the reference is to the reading of the O. T. prophets, but this seems a forced and unnecessary interpretation. The natural reference is to the preceding passage of the Epistle.

the mystery of Christ: cf. Col. iv. 3, i.e. the free admission of the Gentiles to the privileges of the new covenant. Some have considered the language here used to be boastful, and therefore not to be attributed to Paul. This they have used as an argument against the authenticity of the Epistle. But it seems natural and fitting that he should remind his readers how great an authority, by the grace of God, he is on this question of the position and privileges of the Gentiles. It was a matter vital to those to whom he writes. It would seem, too, that they were face to face with false, Judaizing teachers, and therefore had the more pressing need to have this truth confirmed. If he was personally unknown to his correspondents there was the more need for his vindicating his right to give an authoritative utterance on the question. That self-laudation is far enough from his thoughts is shewn by the language of verse 8.

5. in other generations: some have rendered, but not so well, '*to* other generations,' viz. 'to the sons of men.'

sons of men: an O. T. equivalent for 'men'; has its only N. T. parallel in Mark iii. 28.

holy apostles and prophets. Some have taken exception to the epithet 'holy' as applied by Paul here to the class to which he himself belonged. In order to avoid the supposed presumption it has been suggested to put a comma after the word 'holy' and take it as a noun, translating, 'to the saints, his apostles and prophets.' But why should he not use the epithet, when all Christians are addressed as saints? Cf. i. 1; 1 Cor. vi. 2 and Col. i. 26 (where the Apostle himself is included).

A more real difficulty arises when we ask, How could Paul say

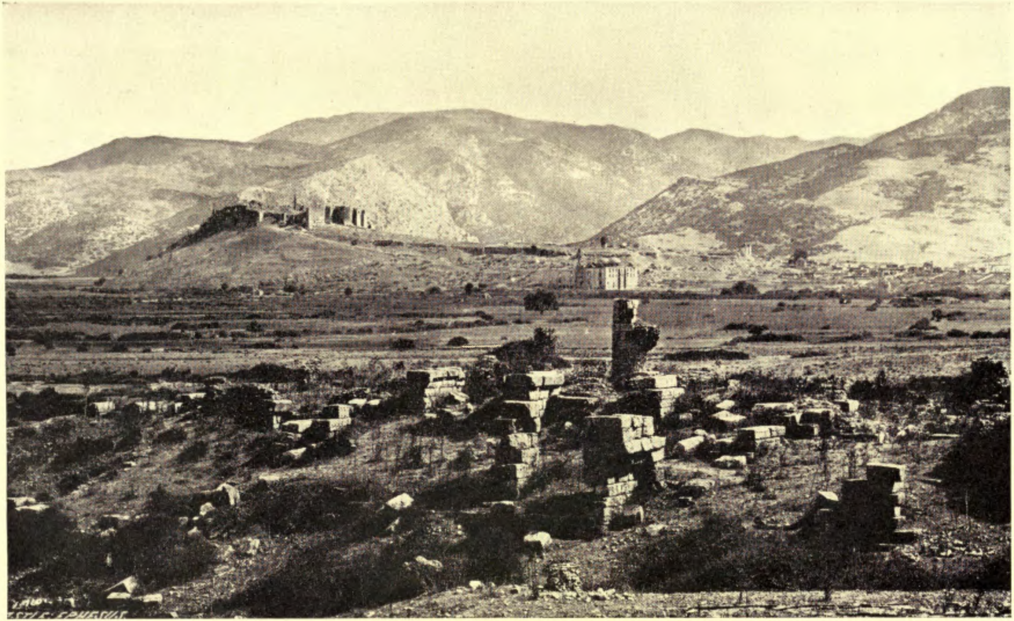

Photo Frith

Mosque and Castle at Ephesus

prophets in the Spirit; *to wit*, that the Gentiles are 6
fellow-heirs, and fellow-members of the body, and fellow-
partakers of the promise in Christ Jesus through the
gospel, whereof I was made a minister, according to 7
the gift of that grace of God which was given me ac-
cording to the working of his power. Unto me, who 8
am less than the least of all saints, was this grace given,
to preach unto the Gentiles the unsearchable riches of
Christ; and to make all men see what is the dispensation 9

that the truth of the inclusion of the Gentiles in the blessings of the kingdom had been revealed to the apostles as a whole, when here and elsewhere he speaks of this declaration as a special feature of his own ministry? So strongly has this objection been felt that some have rejected the latter half of this verse as a later addition. There is no MS. authority for such a course, and it is, at best, an arbitrary way of solving the problem. The most satisfactory answer is to say that Paul, long before this letter was written, had brought the others round to his point of view; cf. Acts xv. and Gal. ii. 7–10.

in the Spirit. These words are to be closely connected with the word 'revealed,' i. e. 'revealed in the Spirit unto.'

6. fellow-heirs . . . fellow-members . . . fellow-partakers. 'The accumulation of epithets is due to the importance of the matter; there is no climax, for "fellow-partakers" is not stronger than "fellow-members"' (Abbott).

7. In this verse the piling up of words to emphasize the Godward side of the Apostle's ministry is noteworthy.

8. less than the least. This represents one word in Greek, and it is a very remarkable one. He boldly builds it up of a superlative form with a comparative termination. His thought is like a torrent that overflows all customary limits and must cut for itself a new channel. For the mental and spiritual attitude the word denotes, we may compare the well-known utterances of Augustine, Bunyan, and Samuel Rutherford, e. g. 'The less sin the more sense of sin,' 'The best saints are the most sensible of sin.'

unsearchable. 'How canst thou preach these riches if they are unsearchable?' asks one of the Greek Fathers[1], and answers his own question in the words, 'This very thing, says the Apostle, I preach, that they are unsearchable.'

9. to make all men see. The marginal reading, 'bring to light what is,' is preferable. The insertion of the word 'all' has large

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[1] Theodoret.

of the mystery which from all ages hath been hid in God
10 who created all things; to the intent that now unto the
principalities and the powers in the heavenly *places*
might be made known through the church the manifold
11 wisdom of God, according to the eternal purpose which

MS. authority, but it is easy to understand how it might have crept in, since the verb seemed to require an object. Both from usage and from the shade of meaning so given, the reading that omits the word is the better one. The emphasis is then laid on the revelation.

dispensation. The traditional text, followed by the A. V., reads 'fellowship' here—a curious variant, poorly supported by MS. authority. The meaning of 'dispensation' here is 'arrangement' or 'administration.' The 'mystery' is that referred to in the earlier verses of this chapter, viz. the admission of the Gentiles to the privileges of God's kingdom. The administration of this was Paul's peculiar task.

from all ages is literally 'from the ages,' and finds its only N. T. parallel in Col. i. 26. The phrase means 'from the beginning.'

who created all things. The A. V., on the authority of the traditional text, adds 'by Jesus Christ,' which gives the words a reference to the new spiritual creation. But there can be no question the reading of the R. V. is the correct one. What then is the force of the words? Probably God's creative power is cited as sufficient reason for His right to hide or reveal when and how He wills. The connexion with the preceding words, which some suggest, so as to read 'created all things in order to reveal in the church His varied wisdom,' introduces additional difficulty without sufficient warrant.

10. unto the principalities, &c.: cf. 1 Pet. i. 12, 'which things angels desire to look into,' and Col. ii. 10-15 with notes. The mystery is worthy the consideration of angels. The church is to be the instrument in this revelation.

manifold. The idea conveyed is probably that of Heb. i. 1, 'God, having of old time spoken . . . by divers portions and in divers manners.' Some of the Greek interpreters refer the word to the contrast between the old dispensation and the new. 'Now,' says one (quoted by Abbott *in loco*), 'the wisdom of God is known no longer as simple, but as manifold, producing contraries by contraries; by death, life: by dishonour, glory: by sin, righteousness: by a curse, blessing: by weakness, power.'

11. eternal: the *lit.* meaning, 'purpose of the ages,' is given in the margin, and 'eternal' is at best an interpretation that may be questioned. It is at least as likely that the idea Paul meant to

he purposed in Christ Jesus our Lord: in whom we 12
have boldness and access in confidence through our
faith in him. Wherefore I ask that ye faint not at my 13
tribulations for you, which are your glory.

For this cause I bow my knees unto the Father, from 14, 15

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convey was that expressed by Tennyson in the line, 'Through the ages one increasing purpose runs.' Two interpretations of **purposed,** *lit.* 'made,' are possible: the reference being either to the 'formation' or 'execution' of the purpose. The former seems more in accordance with the ordinary meaning of the idiom employed, while the latter seems to give a fuller significance to the statement.

12. boldness. The word so rendered means originally 'freedom of speech,' and is frequently so used in the N. T., e. g. Acts iv. 13; 2 Cor. iii. 12. The 'Outspoken' (a form derived from this word) is a name Lucian gives himself in one of his dialogues. As the idea of freedom of speech denotes courage, so the conception of lack of fear, and hence 'confidence,' grew out of the primary meaning; 'access,' cf. ii. 18, is here used in the intransitive sense. Meyer compares Rom. viii. 38, 39 for a grand expression of the idea here stated in simpler terms.

faith in him: *lit.* 'his faith,' i. e. faith which has him for its object, which springs from and centres in him.

13. 'The greater the office, the less becoming would it be to lose heart' (Abbott).

As the margin indicates, two interpretations are possible, either, 'I ask that I may not faint,' or, 'I ask that ye may not faint.' The latter seems, on every ground, much more probable; cf. Phil. ii. 17.

which are your glory. The Greek verb, as the R.V. margin indicates, is in the singular, since the relative pronoun (a specially emphatic form) embraces the whole idea that has preceded. The tribulations of the Apostle make up one whole significant fact, which constitutes the glory of those to whom he is writing.

iii. 14-19. *A prayer for the knowledge of truth.*

Since those to whom he writes are parts of the spiritual temple (see chap. ii. *ad fin.*), and sharers in the Divine life, he prays most earnestly that they may possess the best gifts the Divine Father can bestow. He would have them increase in spiritual power and wisdom, so that themselves living in love they may be able to interpret the secrets of the eternal love, and become partakers of His perfect fullness.

14. For this cause: cf. verse 1, and the note there.

I bow my knees. These words indicate the earnestness of

whom every family in heaven and on earth is named,
16 that he would grant you, according to the riches of his
glory, that ye may be strengthened with power through
17 his Spirit in the inward man; that Christ may dwell in
your hearts through faith; to the end that ye, being rooted

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the prayer; cf. Luke xxii. 41 (Jesus); Acts vii. 60 (Stephen), xx. 36 (Paul, and let it be specially noted that this was in company with the Ephesian elders). The ordinary posture in prayer was standing; cf. Mark xi. 25; Luke xviii. 11, 13.

unto the Father. The A. V., following the traditional text, adds 'of our Lord Jesus Christ,' but these words are omitted by the best MSS. and authorities. It is not difficult to understand how they could be inserted, but had they been found in the original it is not easy to account for their being dropped. The idea of the fatherhood is purposely made as universal as possible in this connexion.

15. from whom . . . is named: i. e. gets its name of fatherhood from Him; cf. John xvii. 21. The earthly families have received whatever truth of such high relationship they have attained from the eternal fatherhood of God, and all that springs from it. The R. V. margin reads 'fatherhood' as the translation of the word rendered 'family' in the text, but it has been denied that the word ever bears this meaning. Since several of the Greek commentators so understood it, the modern writers may very well be mistaken. Either rendering has its difficulties, mainly arising out of the question how we are to interpret the words 'every family (or fatherhood) in heaven.' By some it is understood of the 'angels,' who are considered as belonging to groups, tribes, or families. It appears to be most easily interpreted in the general sense, 'Whatever is denoted by family relationship centring in the thought of fatherhood—whether these societies exist in heaven or on earth—gains all the richness of its meaning from the fatherhood of God, of which every true element in it is a reflexion.'

16. riches of his glory: cf. Rom. ix. 23.

the inward man is obviously 'the higher nature'—'the moral life' of man; cf. Rom. vii. 22, and 2 Cor. iv. 16. This it is that the Divine Spirit lays hold of and strengthens in purpose, resolve, and practice. This is the groundwork of all systems of idealistic ethics, from that of Plato in the ancient world down to that of T. H. Green in modern times. Reason, conscience, and will are the faculties of the 'inward man,' and these the Spirit of God can regenerate, and refashion.

17. Cf. John xiv. 23 for the ground of the prayer.

and grounded in love, may be strong to apprehend with 18
all the saints what is the breadth and length and height
and depth, and to know the love of Christ which passeth 19
knowledge, that ye may be filled unto all the fulness of
God.

The word rendered **dwell** occurs again, in the N. T., only in Col. i. 19 and ii. 9, though there is a more emphatic compound in 2 Pet. ii. 8.

in your hearts. Neither tongue nor brain will suffice, as Calvin reminds us.

rooted and grounded in love. A slight change in the order of the words seems desirable, viz. 'being rooted and grounded in love to the end that ye may be strong.' This not only corresponds closely with the order of the words in the original, but gives a clearer meaning, and is more natural. They have been thoroughly grounded in love that they may be capable of further advance. Progress will be safe for those 'broad-based'—the highest grace of all.

For a similar mixture of metaphors cf. Col. ii. 7, 'rooted and builded,' and 1 Cor. iii. 9, 'God's husbandry, God's building.' The explanation seems to be that the words are not used at all as figures, but in their applied sense.

18. may be strong. The verb is used only here in the N.T., and is not at all common in Greek literature. It signifies 'to be quite able' to undertake a task.

what is the breadth, &c. The object to which these qualities refer is left indefinite, but seems rightly understood as the 'love of Christ' mentioned in the following verse. Others have understood 'the mystery' (see verse 4); the dimensions of the Christian temple (see ii. 21); or a combination of the two, but the nearer and simpler reference seems the best. The older commentators revelled in explanations of the four qualities, but in those allegorical flights we need not follow them. Nothing, as Calvin says, can be less after the mind of Paul than such subtleties of interpretation.

19. to know. This is a stronger word than 'apprehend' of the preceding verse.

The paradoxical language makes the magnitude of the love more evident. The reading of a few MSS., 'the love of Christ which passeth the love of knowledge,' is both inadequately supported and unnecessary. It has probably originated from the suggestion of an unimaginative scribe. For once Luther has shewn himself unable or afraid to permit himself to follow the idea of the Apostle, and gives the weak and prosaic interpretation, 'to love Christ is better than knowledge.'

that ye may be filled, &c. This clause is not easy of

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power
21 that worketh in us, unto him *be* the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

4 I therefore, the prisoner in the Lord, beseech you to

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interpretation, and has been very variously explained, the general thought being, 'that ye may be filled, even as God is full.' Others take it as meaning, 'that ye may have God fully dwelling in you.' Men said of Spinoza that he was 'a God-intoxicated man.' The idea is justifiable, but, as the instance quoted shews, is easily capable of abuse.

It seems most satisfactory to interpret the words in a general sense, as 'being filled with all moral and spiritual qualities, which God designs His people to possess, that so they may become "partakers of the Divine nature."'

iii. 20, 21. *An outburst of praise.*

20. Great as the prayer has been, greater still is the possibility of fulfilment. Paul uses his favourite excess of superlatives to indicate this idea. He is extremely fond of words compounded with 'beyond'; of twenty-eight such compounds in the N.T., it has been found that twenty-two are to be met with in the Epistles of Paul and in that to the Hebrews, and twenty of them do not occur outside these limits.

21. and in Christ Jesus. Many authorities for the text omit 'and.' This omission would emphasize Christ's vital union with the church as being that which enabled it truly to ascribe glory to God.

This grand doxology brings to a fitting conclusion the first part of the Epistle.

iv. 1–16. *Outward and inward unity.*

Paul from his prison-house beseeches his readers to present before the world a bearing consistent with the name of Christ, eagerly endeavouring to shew a spirit of unity and peace. This character will best commend their faith, which is based on unity—its oneness of aim, purpose, and origin all springing from the one God and Father. Christ, who is on earth and in heaven, manifests a unity in diversity through his manifold working in the agencies of his church—all its members having different offices, but each contributing to its destined and perfect unity. Not only so, but each individual member likewise advances to a firm-based and wide-reaching union with Christ. This living fellowship, under his headship, constitutes the consummation of the church's mission.

walk worthily of the calling wherewith ye were called,
with all lowliness and meekness, with longsuffering, 2
forbearing one another in love; giving diligence to keep 3
the unity of the Spirit in the bond of peace. *There is* 4
one body, and one Spirit, even as also ye were called

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1. His description of himself as a prisoner adds force to the words that follow, since if a prisoner could thus speak and act, how much easier must it be for the majority of them.

The words **in the Lord** distinguish the character of his imprisonment from that of others.

2. with all lowliness. 'One who knows himself greater in relation to others, but who is contented to be treated as if he were less, such a one is certainly entitled to be called humble-minded; he exhibits *lowliness*' (Abbott). This is the mark of most truly great characters.

longsuffering. The original word is found with two shades of meaning: (1) steadfastness in enduring suffering, cf. Jas. v. 10; Col. i. 11, and (2) forbearance, which is its ordinary significance in the N. T.; cf. Col. iii. 12; Gal. v. 22. The lexicons and commentators quote a fine sentence from Menander in which the word occurs: 'Never ask from God freedom from trouble, but longsuffering.' In this case it is used in the former of the two senses.

forbearing one another in love is the active manifestation of the quality of character designated 'longsuffering.'

3. giving diligence. The A. V. renders 'endeavouring,' which is said to have had the meaning of 'giving diligence' in 1611. Elsewhere, however, the word in the original is not so rendered, save in two instances (1 Thess. ii. 17 and 2 Pet. i. 15), where failure is either possible or actual.

the unity of the Spirit is regarded as an actual possession to be carefully guarded.

the bond of peace: i. e. the bond that consists in peace. In Col. iii. 14 'love' is spoken of as the bond.

4-6. The various aspects of the unity of the whole Christian fellowship is in these verses set forth in an ascending scale.

(1) The spiritual character of the church—one body, one spirit, one hope.

(2) The Source and manifestation of this unity—one Lord, one faith, one baptism.

(3) The Divine Author of all in the threefold aspect of His absolute unity—above, through, and in all.

4. There is no connecting word at all to open this verse. In a sudden and vivid utterance the Apostle proclaims the truth on

5 in one hope of your calling; one Lord, one faith, one
6 baptism, one God and Father of all, who is over all, and
7 through all, and in all. But unto each one of us was
the grace given according to the measure of the gift of
8 Christ. Wherefore he saith,

---

which he wishes to insist—'One body and one spirit.' Note the emphasis on the idea of unity in God, in the instruments of redemption, and in the church.

one hope of your calling. Hope is one of the necessary accompaniments of their calling. To be a Christian is to be a man of hope; cf. Col. i. 27; 1 Tim. i. 1, and 1 John iii. 3.

5. one baptism. It has been asked why the other sacrament is not mentioned, a form of question that is difficult to answer. It is always easier to explain what an author says than to account for what he leaves unsaid. Paul's insistence on the bearing of the Communion of the Lord's Supper on the subject of unity in 1 Cor. x. 17, where he says, 'seeing that we, who are many, are one bread, one body; for we all partake of the one bread,' would seem to favour the likelihood of its introduction here. Probably the Apostle took the one sacrament as implying the other, and also was influenced by the rhetorical device he here adopts of arranging his successive clauses in triads.

6. in all. The 'in you all' of the A. V. follows the reading of a few minor authorities. A better authenticated reading is 'in us all,' but the best is that of the text, which omits the pronoun. There is nothing in the form of the adjectives to decide whether they are masculine or neuter, but the majority decide in favour of the former. To understand them as neuter would be too pantheistic to be Pauline. **over all** obviously designates rulership; **through all** probably denotes 'a sustaining and working presence'; while 'in all' obviously refers to the indwelling of the Divine Spirit.

7. Cf. Rom. xii. 4-6; 1 Cor. xii. 4, &c.

the grace. The definite article points to the special grace possessed by each individual.

according to the measure: cf. Rom. xii. 6.

8. Wherefore he saith. These words are probably better rendered, 'Wherefore it (i. e. the Scripture) saith,' which would naturally be expressed in English by the indefinite phrase, 'Wherefore it is said.' The words in the original are, literally, 'Wherefore saith,' and it is only conjecture that supplies 'he,' meaning 'God.' Paul's forms of introducing quotations vary, sometimes 'saith' alone, or 'the Scripture saith,' or 'David saith,' 'Isaiah saith.' Even when God is clearly the speaker he introduces Moses or Isaiah, as in Rom. x. 19, 20, ix. 17. There is not there-

When he ascended on high, he led captivity captive,
And gave gifts unto men.

---

fore any reasonable ground for supplying 'God' as the subject here, and raising, on that score, an additional difficulty about the words that are treated as a quotation. Cf. also v. 14 and note, where the same form of expression is found.

When he ascended, &c. These words are a reminiscence, but not an exact quotation, of Ps. lxviii. 18. No attempted explanation can at all satisfactorily prove that they are a quotation. They are the words of a well-known passage adapted to the Apostle's purpose, as is often done in the case of our own poets. It has been found that there was a traditional Rabbinic interpretation of the verse similar to that given to it here by Paul. He may not, therefore, have originated the alteration, but, in any case, he adopts it. The words of the Psalm, quoting from the R. V. are—

'Thou hast ascended on high, thou hast led *thy* captivity
captive;
Thou hast received gifts among men.'

No amount of argument can make 'received' equivalent to 'gave,' and the only satisfactory explanation seems to be that the word is deliberately altered to suit the purpose the writer has in view. He does not base any argument on the quotation, he simply introduces it as descriptive of Christ's action.

he led captivity captive. These words mean, 'he took captive a body of captives,' not 'he took captive the power that captured them,' as it is often misinterpreted.

The whole Epistle has been termed by Dr. Kay, 'the Christians' 68th Psalm,' and other possible reminiscences of the psalm may be traced in the following parallels, which are given by W. Lock in the article on this Epistle in Hastings' *Dictionary of the Bible*:—

ii. 22: 'ye also are builded together for a habitation of God in the Spirit.'

Ps. lxviii. 17: 'The Lord is among them, *as in* Sinai, in the sanctuary.'

iii. 16 and vi. 10: 'that ye may be strengthened with power through his Spirit in the inward man.' 'Be strong in the Lord, and in the strength of his might.'

Ps. lxviii. 28, 35: 'Thy God hath commanded thy strength: Strengthen, O God, that which thou hast wrought for us.' 'The God of Israel, he giveth strength and power unto *his* people.'

v. 19: 'singing and making melody with your heart to the Lord.'

Ps. lxviii. 3, 4: 'let the righteous be glad; let them exult before God: . . . sing unto God, sing praises to his name.'

9 (Now this, He ascended, what is it but that he also
10 descended into the lower parts of the earth? He that
descended is the same also that ascended far above all
11 the heavens, that he might fill all things.) And he gave

---

9. Now this: i. e. the idea conveyed by the word 'ascended.'

he also descended. Many of the best authorities add 'first,' as in the text of A.V. and margin of R.V. The weight of evidence seems greater for its omission than its insertion, which seems to have taken place very early as an explanatory note introduced from the margin by a copyist.

the lower parts of the earth. These words are capable of two interpretations: either (1) 'The lower as opposed to the higher parts of the earth'—which may be understood as 'the grave,' or as 'Hades,' the land of departed spirits; or (2) 'the lower parts,' viz. those of earth: i. e. the phrase is equivalent to 'this lower earth.'

The latter interpretation seems preferable. Then arises the question of what are the descent and ascent to be understood. On the former interpretation of 'the lower parts,' either the 'grave' with reference to the death of Christ, or 'Hades' with reference to his mysterious ministry to the 'spirits' in prison, have been understood as 'the descent.' The usages of similar phrases elsewhere are against these interpretations, for the words would probably have been clearer and more definite, and since the ascent is from earth to heaven, it is more than probable that the descent is from heaven to earth.

On the latter view, however, two interpretations are still possible. The most general one is to understand the reference as being to the Incarnation and Ascension. It does not appear, however, that this explains the purpose of the reference, viz. the 'giving of gifts,' and therefore several modern commentators have adopted the view that the descent referred to is that of the Holy Spirit; cf. John xiv. 23. The descent of Christ that is of value to his church, that insures its unity, is his dwelling in its members by his Spirit. This seems to give the fullest and most suitable meaning to the passage.

10. above all the heavens. This is probably an allusion to the Jewish belief in seven heavens; cf. 2 Cor. xii. 2 and Heb. iv. 14 with notes; also cf. Ps. cxlviii. 4.

that he might fill all things. This is the end and purpose of Christ's sovereignty; cf. i. 22, 23.

11. Some of the 'gifts' are now enumerated. **apostles:** for their qualifications see Acts i. 8, 21-23; 1 Cor. ix. 1, 2. In addition to the 'Twelve,' Barnabas (Acts xiv. 4, 14), James some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the 12 perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all 13

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the Lord's brother (1 Cor. xv. 7), and Silvanus (1 Thess. ii. 6) are so called. In Phil. ii. 25 we have the title given to Epaphroditus (see R. V. margin).

prophets are preachers. Cf. Acts xv. 32; 1 Cor. xiv. 3.

evangelists: probably they were special preachers to the heathen under the direction of the Apostle. Timothy is specially told (2 Tim. iv. 5) to undertake this among his other duties. See also Acts xxi. 8.

pastors and teachers. Do these words denote two separate offices, or two aspects of one office? There is something in the form of the Greek expression that leads one to incline to the latter view. On the other hand, it seems strange that in such a list one class should have a double designation. The class or classes, however, would be more fixed in situation than the former, and would be attached to a special place. The word rendered 'pastor' is literally 'shepherd.' Homer calls Agamemnon 'a shepherd (pastor) of men'; cf. John xxi. 16, 17; 1 Pet. ii. 25, v. 2.

12. for the perfecting, &c. There is some question whether the three clauses of this verse be co-ordinate, or the two latter dependent on the first. It does not appear to me that Abbott's contention, as against the latter interpretation, that 'ministering' must in such a context have an 'official' sense, is valid, and on all other considerations this view of the words seems the best. The idea would then be that these specially gifted men should stir up the saints to further service, and so the circle of blessing widen.

The word rendered 'perfecting' occurs here only in the N. T. It is used by medical writers for the setting of a dislocated limb. The verb from which it comes is used literally of 'mending' nets (Matt. iv. 21), and figuratively of 'restoring' sinners (Gal. vi. 1).

unto the building up of the body: on the mixture of metaphors see iii. 17 and note. Cf. verse 16 and also 1 Cor. viii. 10, and 1 Thess. v. 11.

13. we all: i. e. the whole church. Note the fine contrasts in these two verses:—'fullgrown man' *versus* 'children'; 'unity of the faith' *versus* 'tossed to and fro and carried about with every wind of doctrine' ('all wind is destructive of unity,' says Bengel); 'the knowledge of the Son of God' *versus* 'the sleight of men' and 'the wiles of error.'

attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the
14 measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight
15 of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into
16 him, which is the head, *even* Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

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stature. The word is, in all probability, more accurately rendered 'maturity.' It was used ambiguously in Greek of age and stature (cf. Luke xii. 25 and note), and apparently only the context decided which meaning was appropriate.

14. tossed to and fro. It is best to understand the words as denoting men being tossed to and fro '*like* waves' rather than '*by* waves'; cf. Jas. i. 8; Jude 12.

sleight. The Greek word meant originally 'dice-playing,' hence 'trickery.' For the class of metaphor cf. Phil. ii. 30 and the note there.

wiles. The word so translated occurs only here and in vi. 11, but the meaning is clear enough from kindred forms of the same root.

15. speaking truth. This translation appears to limit too much the force of the Greek word, which refers rather to all conduct. The marginal rendering, 'dealing truly,' is therefore more satisfactory. Were a verbal form possible in English, 'truthing it in love' would be the equivalent. The words were the favourite motto of the late John Stuart Blackie, who used frequently to write them on the outside of envelopes in which he sent letters to his friends.

16. through . . . supplieth: the rendering of the margin 'through every joint of the supply' is the literal translation of the Greek words, and that rendered 'joint' really means 'contact.' In Col. ii. 19 the word is used in the plural. Here we may translate, 'through every contact with the supply.'

in due measure. The connexion of the words 'in measure' may be either with 'working,' or with the phrase, 'of each several part.' In the latter case, we must understand the meaning

This I say therefore, and testify in the Lord, that ye 17
no longer walk as the Gentiles also walk, in the vanity
of their mind, being darkened in their understanding, 18
alienated from the life of God because of the ignorance

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to be, 'commensurate with each several part,' but the preposition 'in' does not convey this sense. In the former case, the expression is modelled on that in verse 7, and the meaning is intelligible, 'according to the proportionate working.' The emphasis is laid on the energy of the living organism. The entire purpose of the words is to lay stress upon the growth of the whole, to which end the parts must be duly subordinated. The same mixing of metaphors has occurred in verse 12. For other instances see iii. 18 and Col. ii. 7. The word 'building' seems, to a great extent, to have ceased to suggest its primary meaning to the Apostle's mind.

iv. 17-32. *'The old order changeth.'*

The Apostle, in light of the great thoughts to which he has just given utterance, proceeds to urge upon his readers the kind of life incumbent upon them. It must be marked off from that of their heathen neighbours by a purity and beauty of holiness, to which those unillumined by the Divine Spirit are perfect strangers. Falsehood is to be exchanged for truth; anger and evil passion, for gentleness; dishonesty, for earnest labour that finds its reward in generosity. Their speech is to be cleansed for the sake of others as well as for themselves. Because the Holy Spirit possesses them they are to do His will, and display the gracious bearing that will mark them clearly as children of their Father in heaven.

17. This I say therefore. The subject of verses 1-3 of this chapter is now resumed. This verse puts negatively what was stated in a positive form in the first verse of the chapter.

testify: this is a strong word = 'protest.' The Apostle's urgent demand has not only Christ's authority behind it, but is an expression of that new life that all possess in him, and so is instinct with living truth.

as the Gentiles . . . walk. The A. V., following the received text, reads 'the other Gentiles,' but the best authorities are against the addition. It is more in accordance with the Apostle's fine inherent courtesy (see Philemon, pp. 154, 155) to assume the omission genuine. The readers are no longer Gentiles in the spiritual sense, but members with himself of the Divine commonwealth, and citizens of the great city (cf. Phil. i. 27).

the life of God: it is the new life in union with God of

that is in them, because of the hardening of their heart;
19 who being past feeling gave themselves up to lascivious-
20 ness, to work all uncleanness with greediness. But ye
21 did not so learn Christ; if so be that ye heard him,

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which the Apostle is here speaking. This was something quite inconceivable to the heathen.

because . . . heart. These two clauses have generally been taken as co-ordinate, but it seems to give a better sense if we regard the second as dependent on the first, 'because of the ignorance that is in them arising from the hardening of their heart.'

hardening: the A. V. translation 'blindness' arose from a misconception of the derivation of the Greek word. The root word meant originally 'volcanic rock,' and secondarily 'a hardening of the skin.' Hence the word used metaphorically denoted 'insensibility.'

19. being past feeling: this word keeps up the idea suggested by the metaphor of 'hardness' in the preceding verse. Another meaning is, however, sometimes found for the Greek word, viz. 'giving up in despair.' It is in that sense that the ordinary Latin version understands the word in this passage. The meaning of the text seems the one best authenticated.

to work. The marginal rendering 'to make a trade of' must not be understood literally, as if they actually made a trade of vice and received profit from it, but the word implies that they pursued it eagerly; cf. 'give diligence' in Luke xii. 58, where the same noun is employed.

greediness: marg. 'covetousness.' The word so rendered probably means something much stronger, perhaps 'excess' or 'immoderation.' From its close connexion in N. T. usage with words denoting sensual sin it seems almost necessary to assume that it has taken that special complexion in the Apostle's vocabulary. Cf. v. 5; Col. iii. 5; Rom. i. 29; 1 Thess. iv. 6.

20. so learn Christ. This is a phrase apparently coined by Paul, and is a fine and notable use of language. For similar usages cf. Phil. iii. 10; Col. ii. 6. The form of expression 'ye did not so learn' is that termed by the rhetoricians *litotes* ('plainness'), whereby the speaker uses a word or phrase less strong than the truth he means to convey, that he may emphasize his thought by the fact of the conscious contrast. Another scriptural instance is found in Deut. xviii. 14, 'but as for thee, the Lord thy God hath not suffered thee so to do,' when the meaning is 'has strongly forbidden.' Paul's description of himself as 'a citizen of no mean city,' when he means to point to the great importance of Tarsus, is another instance.

and were taught in him, even as truth is in Jesus: that 22
ye put away, as concerning your former manner of life,
the old man, which waxeth corrupt after the lusts of
deceit; and that ye be renewed in the spirit of your 23
mind, and put on the new man, which after God hath 24
been created in righteousness and holiness of truth.

Wherefore, putting away falsehood, speak ye truth 25
each one with his neighbour: for we are members one

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21. if so be: the use of this expression goes to strengthen the opinion that Paul is here writing to those who had not come under his personal influence.

in him: their Christian instruction had been conveyed to them in living fellowship with Christ.

as truth is in Jesus: this is a phrase often misquoted in the form, 'the truth *as it is* in Jesus.' The teaching they had received had been that given by the historical Jesus. His words and works had formed the basis of their spiritual instruction.

Another interpretation is adopted by some scholars, who take Christ to be the subject, and render, 'as he is truth in Jesus,' or, the word for 'truth' being in the oblique case, 'as he is in truth, in Jesus.' For the idea thus conveyed cf. Heb. xiii. 8. They are to see in the person of the historic Jesus, the eternal Christ.

22. put away. The 'putting away' (the metaphor is that of 'putting off' clothes) is represented as a single act, while in the following verses the 'being renewed' is described as a continuous process, while the 'putting on' is a single act.

23. the spirit of your mind: i. e. those inner and highest principles of the life that control conduct.

24. Cf. Col. iii. 10.

after God: i. e. according to the mind of God. Truth is here conceived as the atmosphere in which these virtues can alone attain their highest development.

in righteousness and holiness of truth. There is a twofold error in the rendering of the A.V. The words 'of truth' are connected only with 'holiness,' when they refer to righteousness as well, and they are made an adjective.

In verses 25-32 special sins are instanced in the case of which the principles here laid down are to be applied.

25. falsehood: the word is more general than 'lying,' and covers more than speech. Cf. Col. iii. 9, where the special charge is given.

for we are members one of another. The argument is

26 of another. Be ye angry, and sin not: let not the sun
27 go down upon your wrath: neither give place to the
28 devil. Let him that stole steal no more: but rather
let him labour, working with his hands the thing that
is good, that he may have whereof to give to him that
29 hath need. Let no corrupt speech proceed out of your
mouth, but such as is good for edifying as the need may
30 be, that it may give grace to them that hear. And

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based on the conception of perfect loyalty between each member of the Christian church.

26. Be ye angry, and sin not. The words are a quotation from Ps. iv. 4 (R. V. margin), and are taken from the Greek (LXX) version. The meaning is clearly that our anger, when just, is to be of such a kind as not to lead us into sin. 'Let the day of your anger be the day of your reconciliation' is the spirit of the precept. Plutarch tells us that the Pythagoreans, when they had given way to anger, and had used violent language to one another, were in the habit of shaking hands before sunset, and embracing one another in token of reconciliation. Fuller has a quaint remark: 'Let us not understand the Apostle so literally that we may take leave to be angry till sunset, then might our wrath lengthen with the days; and men in Greenland, where days last above a quarter of a year, have plentiful scope of revenge.' For the anger of Jesus see Mark iii. 5.

The word rendered **wrath** is more properly 'irritation'—a temporary feeling.

27. place: i. e. 'room to act'; cf. our nautical phrase 'sea-room.' This is the only place, outside the Pastoral Epistles, where Paul uses the word 'devil.'

29. corrupt. The word is used of 'a *worthless* tree' in Matt. vii. 17, xii. 33, and of fish in Matt. xiii. 48. Abbott thinks it may be taken as equivalent to our use of 'foul' in this connexion, as including 'scurrilous' language.

for edifying as the need may be. The A. V. rendering 'to the use of edifying' is quite a mistaken one. 'For the improvement of the occasion' is the sense the writer wishes to convey.

A few MSS. have the remarkable reading 'faith' instead of 'need,' i. e. 'for the building up of the faith.' This has no adequate authority.

that it may give grace. The meaning of the word 'grace' here may be simply 'benefit,' as in 2 Cor. i. 15, viii. 6, but the peculiar N. T. flavour of the word goes deeper.

grieve not the Holy Spirit of God, in whom ye were
sealed unto the day of redemption. Let all bitterness, 31
and wrath, and anger, and clamour, and railing, be put
away from you, with all malice: and be ye kind one to 32
another, tenderhearted, forgiving each other, even as God
also in Christ forgave you.

Be ye therefore imitators of God, as beloved children; 5

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30. The doctrine of the indwelling of the Spirit gives special point to the warning against sins of speech. 'The word is nigh thee, even in thy mouth, and in thy heart' (Rom. x. 8) may be used to illustrate the idea; cf. also Rom. viii. 11, 27, and Jas. iii. 1-12.

unto the day. The force of 'unto' is not 'until,' but 'with a view to.'

32. kind. The word so rendered occurs only here in all Paul's Epistles. It is used of God in Luke vi. 35, 'he is *kind* toward the unthankful and evil.'

forgiving each other. The pronoun in the original is a reflexive one, thus bringing out the oneness of the body corporate of the Christian community; cf. Col. iii. 13 and 1 Pet. iv. 8-10. The same reason for cherishing the spirit of forgiveness is adduced by Christ; cf. Matt. vi. 15, xviii. 35.

God . . . in Christ: God 'acting in Christ' forgave; cf. 2 Cor. v. 19 and Col. iii. 13.

forgave you. The margin reads 'us,' and there is a similar difference (with a transposition of the pronouns) in v. 2. The R. V. text follows, in both cases, the best MS. authority. In Col. iii. 13 the text has 'the Lord forgave,' with 'Christ' as the reading of the margin.

v. 1-14. '*Imitatio Dei.*'

The revealed purpose of God and the example of Jesus Christ are to be the rules of Christian conduct. Not only gross and open sin, but all questionable and foolish conduct is to be carefully avoided, and the note of grateful praise is to fill the whole life. The Christian must have no part with those who can have no interest in Christ. The division line should be clearly marked between the fruitful and gracious lives that are led by the Light of the world, and those unfruitful and unlovely souls who sit in darkness. But a further duty is imperative, even reproof of the deeds of shame, that they may be dragged to light, seen in their native hideousness, and so, mayhap, departed from, for the trumpet-call of the Spirit is 'Awake, Arise!'

1. therefore. The conjunction seems to link this verse closely

2 and walk in love, even as Christ also loved you, and
gave himself up for us, an offering and a sacrifice to
3 God for an odour of a sweet smell. But fornication,
and all uncleanness, or covetousness, let it not even be
4 named among you, as becometh saints; nor filthiness,
nor foolish talking, or jesting, which are not befitting:

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to the one that immediately precedes it, the imitation inculcated being especially that of the grace of forgiveness, so that some continue the former paragraph to end of verse 2 of this chapter. This does not seem necessary, as there is undoubtedly a general reference also to the whole content of the preceding verses, and a very close connexion with all that follows, since the vices characterized are sins against love.

as beloved children. This is the highest incentive to imitation.

2. as Christ also loved you: see note on verse 32 above, and for the idea of the words cf. John xiii. 34; Gal. ii. 20, and verse 25 of this chapter.

for an odour of a sweet smell. The image is derived from the original idea of the Divinity rejoicing in the fragrance of the sacrifice. It is interesting to compare the other passages in which Paul uses the illustration of sacrifice, some of the most interesting of which occur within the limits of this volume. In Rom. xii. 1 he calls upon Christians to present their 'bodies a living sacrifice,' while in a later chapter of the same Epistle (xv. 16) he speaks of 'the offering up of the Gentiles,' evidently regarding his converts as his sacrifice to God. With this idea is closely connected the conception in Phil. ii. 17, where he represents the 'faith' of the Philippians as the sacrifice he presents. Once more, in Phil. iv. 18 their gifts sent to him are characterized as 'an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.'

3. covetousness: see iv. 19 and note. This verse is a strong additional testimony to the special significance the word seems to have acquired.

not even be named. The words of Herodotus about the Persians (i. 138) are often quoted in illustration: 'They are not allowed even to mention the things which it is not lawful for them to do' (cf. verse 12).

4. jesting. The word has undoubtedly here a flavour of licentiousness. Aristotle uses it in his *Ethics* (iv. 14) as an equivalent for 'quick-witted,' from its original meaning of 'something easily turned,' but adds that, since the majority of people love excessive jesting, the word is apt to be degraded. Thus we

but rather giving of thanks. For this ye know of a 5
surety, that no fornicator, nor unclean person, nor
covetous man, which is an idolater, hath any inheritance
in the kingdom of Christ and God. Let no man deceive 6
you with empty words: for because of these things
cometh the wrath of God upon the sons of disobedience.
Be not ye therefore partakers with them; for ye were 7,8
once darkness, but are now light in the Lord: walk as
children of light (for the fruit of the light is in all good- 9
ness and righteousness and truth), proving what is well- 10
pleasing unto the Lord; and have no fellowship with 11
the unfruitful works of darkness, but rather even reprove

---

are prepared for its further deterioration in Paul's day. Trench notes a similar tendency in the English word 'facetious.'

5. which is an idolater: cf. iv. 19 and Col. iii. 5. It is only the attachment to the word of the wider and grosser sense noted above that makes the statement intelligible.

6. empty words: i.e. 'deceptive words'—words in which there is no inherent truth. The dangerous teaching evidently emanated from men associated with the Christian community. Such immoral teaching has always been and still is a serious menace to the safety of the church.

8. ye were once darkness. The emphasis is on the time past. Abbott quotes in illustration Virgil's pathetic line: 'Troy was once a city, and we Trojans once' (*Aen.* ii. 325). Darkness was their nature, and now the transformation is to be complete; cf. Matt. v. 14; Phil. ii. 15.

9. the fruit of the light. The expression is noteworthy and exceptional. 'Fruit of the spirit' is general in similar contexts, and is read, as we might expect, by many MSS. here. The idea of 'light,' however, dominates the passage.

10. proving . . . Lord: cf. Rom. xii. 2 (R. V. margin), 'proving the will of God, *even* the thing which is good and well-pleasing and perfect.'

11. have no fellowship with: cf. verse 7.

unfruitful. This is the natural characteristic of all evil.

reprove. The rendering 'convict' or 'bring to light' given in the margin seems the better one in view of what follows. We must speak of things in order to reprove them, and Paul does not shrink from doing so. But if we take the sense to be 'convict,' 'bring to the light,' we can understand his additional

12 them; for the things which are done by them in secret
13 it is a shame even to speak of. But all things when
they are reproved are made manifest by the light:
14 for everything that is made manifest is light. Wherefore *he* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

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reason, for, since they are shameful even to speak of, it is worse to let them lurk there. John iii. 20, where the same word is used, is a most instructive parallel. 'For every one that doeth (practiseth) ill hateth the light, and cometh not to the light, lest his works should be reproved (exposed), but he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.' Cf. also 1 Cor. xiv. 24 (margin R. V.). The purpose of the exposure is therefore to turn darkness to light.

13. everything that is made manifest is light. This is an extremely difficult phrase to understand. To bring a dark thing to the light is not to make it light. If we can grammatically translate (with the A. V.) the words, 'whatever makes manifest is light' (as some scholars assert we can), then all difficulty vanishes, but this usage of the verb is not clearly proved. As it stands, the phrase can only be said to be a very general and inexact statement, the draft of which is clear from the context, but which will not bear the test of accurate analysis.

14. Wherefore he **saith:** cf. iv. 8 and note. If we translate thus we introduce a great difficulty, since no ingenuity can prove that the words thus introduced are a quotation from the O. T., or even from apocryphal writings. At most they can only be suggested by Isa. lx. 1, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' If, however, we render (as was suggested in the case of iv. 8) 'it says,' 'it is said,' or 'one says,' the quotation may easily be from some early Christian hymn. In the original the words have a distinctly rhythmical character. If this be so, the quotation may have suggested the reference that almost immediately follows (verse 19) to the service of praise. Many consider that 1 Tim. iii. 16 and other passages in the N. T. have a similar origin. See article 'Hymn' in Hastings' *Dictionary of the Bible*. There is a curious reading found in one or two MSS. (the famous Codex Bezæ among them), 'and thou shalt touch Christ.' Jerome explains the reading by the legend that Adam was buried at Calvary, and that the cross was raised above his grave. Then was the prophecy fulfilled, 'Rise, Adam, who sleepest, and rise from

Look therefore carefully how ye walk, not as unwise, 15
but as wise; redeeming the time, because the days are 16
evil. Wherefore be ye not foolish, but understand what 17
the will of the Lord is. And be not drunken with wine, 18
wherein is riot, but be filled with the Spirit; speaking 19

---

the dead, and Christ shall touch thee,' the meaning being that the contact of Christ's body and blood will effect his sharing in the gift of eternal life. Jerome himself says this interpretation was given for the sake of affording a pleasing novelty to the people! The story may be the origin of the reading, and not vice versa.

v. 15-21. *The art of thankfulness.*

A scrupulous carefulness should mark their entire conduct, for the opportunities of life are precious, and the will of God should be their guide. The excesses of former days must be laid aside, and the more lasting and true joy of Christian fellowship take their place. The service of song that forms part of the united worship is to be an expression of the heart's devotion and gratitude, and to exert the reflex influence of subduing all selfishness.

15. Look therefore carefully. The word 'therefore' seems to refer back to the subject of verses 8-10.

carefully is correctly connected with 'look,' not with 'walk' (as A. V.).

16. redeeming the time. The translation in the margin, 'buying up the opportunity,' gives the correct idea. 'Making your market to the full from the opportunity of this life' is Prof. Ramsay's paraphrase (*St. Paul the Traveller*, p. 149), cf. Col. iv. 5. The best bargains come to the early and alert purchaser.

evil means 'morally evil,' not 'full of trouble' or 'days of peril.'

17. Wherefore: viz. because it is necessary to walk carefully.

foolish: i. e. 'imprudent,' continuing the idea of the former figure—that of a wise business man.

the will of the Lord: cf. verse 10.

18. And. The Greek conjunction is used in such a way here as to mark the transition from the general to the particular, as in Mark xvi. 7, 'Tell his disciples *and* Peter.'

riot is rendered better 'dissoluteness.' Aristotle (*Ethics*, iv. 1) defines such men as 'failing in self-control, and spending money on the unrestrained gratification of their passions.' It is the exact equivalent of our word 'lost,' in a moral sense.

one to another in psalms and hymns and spiritual songs,
singing and making melody with your heart to the Lord;
20 giving thanks always for all things in the name of our
21 Lord Jesus Christ to God, even the Father; subjecting
yourselves one to another in the fear of Christ.

Drunkenness is loss. 'The word is one,' says Trench, 'in which heathen ethics said much more than they intended or knew.'

with the Spirit. The rendering of the text is the common one, and obviously refers to the Holy Spirit, but the reading of the margin, 'in Spirit,' demands attention. It signifies, 'let your desires be after spiritual and not carnal repletion.' The higher nature, not the lower, is to be satisfied. The latter rendering much more satisfactorily meets the demands of Greek grammar, and also seems to yield, at least, as satisfactory a sense as the ordinary interpretation.

19. one to another. The same word is used as in iv. 32, which is not so accurately rendered (by A. V. and R. V. margin) 'to yourselves.' It is a similar form that Pliny (*Epp.* x. 97) employs in his famous description of the Christian worship, 'they sing in turn one to another a song to Christ as God.'

psalms and hymns and spiritual songs: cf. Col. iii. 16, where the conjunctions are omitted. It is impossible to substantiate hard and fast distinctions between the meanings of the three words. They may be said to cover all sacred lyric poetry. Cf. Geo. Herbert, *A True Hymn*:—

> 'The fineness which a hymn or psalm affords,
> Is, when the soul unto the lines accords.'

Augustine's definition of a hymn is frequently quoted: 'It is a song with praise of God. If thou praisest God and singest not, thou utterest no hymn. If thou singest and praisest not God, thou utterest no hymn. A hymn, then, containeth these three things—song, and praise, and that of God' (*Comm. on Ps.*, 148).

20. in the name of: i. e. referring all its value to its relation to him.

21. subjecting. This word looks forward to, and, indeed, governs the next section. There is no Greek equivalent for the words 'be in subjection' in verse 22. The connexion with the thought of the passage immediately preceding is not to be sought in the word, but in the general advice as to mutual assistance, special instances of which are to follow.

In the *Dissertations* of Epictetus (iv. 7) we have words that strongly resemble these, 'Giving thanks to God for all things,

Wives, *be in subjection* unto your own husbands, as 22
unto the Lord. For the husband is the head of the 23
wife, as Christ also is the head of the church, *being*
himself the saviour of the body. But as the church is 24
subject to Christ, so *let* the wives also *be* to their
husbands in everything. Husbands, love your wives, 25
even as Christ also loved the church, and gave himself

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in nothing finding fault with the things that are not in one's own power.' Yet what a difference in motive and appeal is made by the introduction of the one name, Jesus!

v. 22-33. *Husbands, wives, and the church.*

The Apostle turns now to special applications of the principles he has been laying down, and first addresses the wives of the Christian community, bidding them see in their husbands the representatives of Christ, and regard themselves as standing in the same relation of dutiful subjection to their husbands as the church does to her Lord. Husbands, on the other hand, are to take Christ's gracious, gentle, and protective attitude towards his church as the model of their conduct towards their wives. As the church, for which Christ has suffered so much, is one with Christ in a mystic union, so are husbands and wives one flesh, and the one is the parable of the other, and both are profound and living realities of the Divine revelation. For the whole section cf. Col. iii. 18—iv. 1, and 1 Pet. ii. 18—iii. 7.

22. Wives, be in subjection. For the omission of the verb see note on verse 21.

your own. These words seem to be added to emphasize the peculiarly special nature of the relationship, and the personal possession it implies.

23. For the husband is the head of the wife. There is not adequate authority for the insertion of the definite article before 'husband,' nor is there one before 'head,' so the words are better rendered in the general form, 'For a husband is head of his wife.'

himself the saviour of the body. This shorter reading follows the better authorities (cf. A. V.). There is a similarity between the two relationships, but also a great difference. Christ is *Saviour* as well as *Head.*

24. But. The conjunction has, in all probability, the force of 'notwithstanding this difference in everything.' These words of course imply the limitation that the things are within the province of Christian obedience.

25. Chrysostom's comment on these verses is well worth

26 up for it; that he might sanctify it, having cleansed it
27 by the washing of water with the word, that he might
present the church to himself a glorious *church*, not
having spot or wrinkle or any such thing; but that it
28 should be holy and without blemish. Even so ought
husbands also to love their own wives as their own

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attention:—'Hast thou seen the meaning of obedience? hear also the measure of love. Wouldst thou that thy wife should obey thee as the church doth Christ? have care thyself for her, as Christ for the church; and if it should be needful that thou shouldst give thy life for her, or be cut to pieces a thousand times, or endure anything whatever, refuse it not; yea, if thou hast suffered this, thou hast not done what Christ did, for thou doest this for one to whom thou wert already united, but he for her who rejected him and hated him. . . . He brought her to his feet by his great care, not by threats nor fear nor any such thing; so do thou conduct thyself toward thy wife.'

26. might sanctify . . . having cleansed. The cleansing is the process preparatory to the sanctifying that follows; cf. 1 Cor. vi. 11.

by the washing: *lit.* 'by the bath,' a reference to baptism, with a probable allusion to the ceremonial bath of the bride before marriage.

with the word. Moule paraphrases well, 'attended by, or conditioned by, an utterance.' 'Word' is to be taken in the most general sense as equivalent to 'teaching,' and must not be limited to the baptismal formula, or to any other definite body of doctrine. The general idea is made clear by our Lord's saying recorded in John xv. 3, 'Already ye are clean because of the word which I have spoken unto you.'

27. Cf. 2 Cor. xi. 2.

The **it** of the A. V. arises from a mistaken reading found in some MSS. The meaning is more clearly brought out by rendering, 'that he might present the church to himself, glorious.'

28. as their own bodies. Husbands are to regard their wives as being their own bodies, as Christ looks upon the church as his body. The idea is not that men are to love their wives as they love their own bodies, which is either feeble, derogatory to the wife's position, or both. The words of Plutarch have been quoted in this connexion: 'The husband ought to rule his wife, not as a master does a chattel, but as the soul governs the body, by sympathy and good-will. As he ought to govern the body by not being a slave to its pleasures and desires, so he ought

bodies. He that loveth his own wife loveth himself:
for no man ever hated his own flesh; but nourisheth 29
and cherisheth it, even as Christ also the church;
because we are members of his body. For this cause 30, 31
shall a man leave his father and mother, and shall
cleave to his wife; and the twain shall become one

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to rule his wife by cheerfulness and complaisance' (*Conjugal Precepts*, p. 78, Bohn's Library).

He that loveth his own wife loveth himself. This has been said to be nothing more than a special application of the natural instinct of self-love. But such a statement cannot be maintained, nor, were it a fact, would Paul require to enforce this precept as a duty.

29. his own flesh: cf. 'one flesh,' verse 31.

30. of his body. The addition in the A. V. of the words 'of his flesh and of his bones' has not the best of MS. authority, though it has the majority on its side, and on internal grounds is improbable, as not adding anything to the conception, but rather introducing a difficulty without affording any compensating advantage. There is no proof that the words were a common formula. Had the words been 'of his flesh and of his blood,' we might have supposed a reference to the Lord's Supper, but the form of expression as it stands makes this impossible. The reason of their addition seems to have been a reminiscence of Gen. ii. 23 and 24, the last words of which are quoted in the next verse, 'And the man said, This is now bone of my bones, and flesh of my flesh.' Their insertion, and the attempt to expound them, have driven some to the conclusion that the writer had no definite idea himself what he did mean!

31. For this cause: viz. because a man is to love his wife as Christ loves the church. One recent commentator (von Soden), however, understands it differently, and renders, 'instead of this,' i. e. 'instead of hating his own flesh (verse 29) . . . he shall cleave to his wife.'

shall a man leave . . . flesh. The quotation is from Gen. ii. 24, which is also quoted in Matt. xix. 5 and Mark x. 7, 8.

It seems a strange perversity of the commentators, so many of whom insist on interpreting this verse of Christ and the church. The image would be most strained, and in the most extravagant mood of mysticism. Neither is such language in the manner of Paul. The natural sense is both clear and appropriate. For a modern setting of the idea compare Tennyson's lines:—

32 flesh. This mystery is great: but I speak in regard
33 of Christ and of the church. Nevertheless do ye also
severally love each one his own wife even as himself;
and *let* the wife *see* that she fear her husband.
6 Children, obey your parents in the Lord: for this is

'O happy he, and fit to live,
On whom a happy home has power;
To make him trust his life, and give
His fealty to the halcyon hour.'

32. mystery. On this word see note on i. 9. With Paul it is 'a mystery revealed.' The A.V. rendering, 'this is a great mystery,' is incorrect, but the R.V. rendering, though correct grammatically, does not convey the true idea. The meaning to be attached to the word is that of 'important.' The words convey an idea of this sort: 'This spiritual teaching is vital.' The reference seems clearly to be to the whole comparison instituted between husband and wife, and Christ and the church.

I speak has the force, common in Paul's writings, of 'I mean.'

The Latin version (the Vulgate) renders the word translated 'mystery' by *sacramentum*, which, doubtless, originated the designation of marriage as a sacrament in the church of Rome.

33. Nevertheless: i. e. to return to the practical point at issue.

also, dropped by the A.V., is an important word, as it implies a reference to the example of Christ, on which Paul has been insisting.

fear. The rendering 'reverence' (A.V.) gives the proper colour to the word. The fear is not to be that of a slave, but such as befits a woman. The ideal is the poet's:

'Self-reverent each and reverencing each,
Distinct in individualities,
But like each other ev'n as those who love.
Then comes the statelier Eden back to men:
Then reign the world's great bridals, chaste and calm:
Then springs the crowning race of humankind.'
Tennyson, *The Princess.*

vi. 1–4. *The duty of parents and children.*

The primary duty of children is obedience, and this also is the path of promise. To make it easy, fathers are to forbear from provocation, and let their training be a model of the Divine methods.

1. in the Lord. These words suggest the spirit in which the obedience is to be rendered; cf. Col. iii. 20.

right. Honour thy father and mother (which is the first 2
commandment with promise), that it may be well with 3
thee, and thou mayest live long on the earth. And, ye 4
fathers, provoke not your children to wrath: but nurture
them in the chastening and admonition of the Lord.

Servants, be obedient unto them that according to 5

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for this is right. The right is twofold: (1) from the natural relationship, (2) from the requirements of the Divine law.

2. the first commandment. There is some difficulty in seeing the appropriateness of the word 'first.' There is an implied promise attached to the second commandment, viz. 'shewing mercy unto thousands of them that love me and keep my commandments.' It is not satisfactory to explain this as being the first commandment of the second table. As a matter of fact, according to the Jewish arrangement, it was not so. Some explain it as being the first to be learned by children. The most satisfactory explanation is to say that the words attached to the second commandment were regarded as descriptive of God's nature, and not as a definite promise.

But this explanation raises the further difficulty that it would then have been true to say, 'it is the only commandment with promise'—a stronger incentive still. Why first? are we driven to the explanation of its being the first to be learned? In this case one might place a comma after 'commandment,' render 'with a promise,' and paraphrase as follows—'Honour thy father and mother, which is the first commandment thou hast learned, and that too has a promise attached to it.' The original is to be found in Exod. xx. 12.

4. provoke not: cf. Col. iii. 21, where a different word is used, signifying 'do not irritate.'

vi. 5-9. *The duty of masters and slaves.*

The slaves, who formed so large a section of the early Christian church, are now bidden render the most implicit obedience to their overlord, reckoning all such service as done to Christ. The worthy slave is a man whose bondage is of the heart, whose will is enslaved to Christ, even if he chance to be a freeman. He is serving a Master, who will not fail to give a generous recompense. Masters are reminded of their relation of subjection, in turn, to a heavenly Master, who knows no respect of persons, and are therefore counselled to avoid a haughty and tyrannous bearing toward their underlings.

For this whole section cf. the Epistle to Philemon, which is a practical example of putting in practice the spirit it inculcates.

the flesh are your masters, with fear and trembling, in
6 singleness of your heart, as unto Christ; not in the way
of eyeservice, as men-pleasers; but as servants of Christ,
7 doing the will of God from the heart; with good will
doing service, as unto the Lord, and not unto men:
8 knowing that whatsoever good thing each one doeth,
the same shall he receive again from the Lord, whether
9 *he be* bond or free. And, ye masters, do the same things
unto them, and forbear threatening: knowing that both
their Master and yours is in heaven, and there is no
respect of persons with him.

10 Finally, be strong in the Lord, and in the strength

It is noteworthy that in each of the three classes here dealt with, Paul rises from the lower to the higher in the twofold relationship in each case—wives and husbands, children and fathers, servants and masters. The same order is found in the parallel passage in Col. iii. 18—iv. 1.

5. with fear and trembling. This does not imply harsh treatment, but solicitude in service; cf. 1 Cor. ii. 3; 2 Cor. vii. 15; Phil. ii. 12.

6. eyeservice. The word is only found again in Col. iii. 22. It may have been coined by Paul, though, of course, it may have been frequent in the common speech.

doing the will of God. This is a distinct characteristic, and is not to be taken as if it were 'servants who are doing the will of God.'

from the heart. This may belong either to this verse or the next. The majority of the best authorities deem the latter connexion the better one, 'serving heartily and willingly' denoting the spirit in which the servant regards (1) his task, and (2) his master.

vi. 10-17. *The Christian armour.*

As a closing exhortation, the Apostle bids his readers prepare for the strife that continually awaits them, and to endue themselves with the spiritual armour God has prepared for them. With truth as a girdle, righteousness as a breastplate, readiness as sandals, faith as a shield, salvation as a helmet, their defensive armour will be ample; while with the sword of the Spirit and the weapon of 'all-prayer' they will have enough wherewith to fight.

10. Finally: or, as the margin has it, 'From henceforth,' for

of his might. Put on the whole armour of God, that 11
ye may be able to stand against the wiles of the devil.
For our wrestling is not against flesh and blood, but 12

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both readings exist in the MSS. That of the text is the better attested and more probable; cf. Phil. iii. 1, iv. 8; 2 Thess. iii. 1. The A.V., following the traditional text, adds 'my brethren.' The addition has probably arisen from assimilation to parallel passages, e.g. Phil. iii. 1 and iv. 8.

be strong. The rendering of the margin, 'be made powerful,' accurately represents the force of the original.

the strength of his might: cf. i. 19. Not to be taken as = 'his strong might.'

11. the whole armour. The original word is 'panoply' (cf. Luke xi. 22, where it is also used). Wesley's well-known hymn, founded on this passage, has the original word :—

'Stand then in his great might,
With all his strength endued,
But take, to arm you for the fight,
The panoply of God.'

The point insisted on is the completeness of the armour (*pan* = 'all'). Polybius enumerates the portions of the Roman soldier's panoply as shield, sword, greaves, spear, breastplate, helmet. Paul omits the spear, but names girdle and shoes, which, though not strictly armour, were essentials in the equipment.

to stand against = 'to hold your ground.'

wiles. The word in the original is that from which our 'method' is derived, and it signifies 'the planned and deliberate attacks.'

12. our. A few MSS. have 'your'—a change that would readily occur to a copyist, from the context, but to have written 'our' is much more like Paul, who loved to identify himself with those to whom he was writing, especially in circumstances of difficulty.

wrestling. It has been noted that this word, save in a general sense, is not the most suitable to the military metaphor employed. But for the moment the writer has turned to consider what the struggle is *not*, and in the immediate connexion of 'flesh and blood' it is most appropriate. Again the idea is carefully preserved in Wesley's fine paraphrase :—

'From strength to strength go on,
Wrestle, and fight, and pray,
Tread all the powers of darkness down,
And win the well-fought day.'

against the principalities, against the powers, against the
world-rulers of this darkness, against the spiritual *hosts*
13 of wickedness in the heavenly *places*. Wherefore take
up the whole armour of God, that ye may be able to
withstand in the evil day, and, having done all, to stand.
14 Stand therefore, having girded your loins with truth,

---

flesh and blood. In the original the peculiar order of the words 'blood and flesh' is found only in this passage.

world-rulers has the widest possible reference, and seems to denote the spirits of evil.

of this darkness. The A. V. follows the common text in adding 'of this world,' which is probably an early gloss that had crept into the text.

the spiritual hosts. In the original the word is the neuter plural of the adj. 'spiritual,' and it seems very uncertain whether it may be rendered 'hosts.' A more general term, such as 'forces' or 'elements,' is more accurate.

in the heavenly places. Here we have the same grammatical form. The phrase is probably to be explained by current speculations about the heavenly regions, in some sections of which the presence of evil spirits was recognized. The emphasis seems to be placed on the might of the forces arrayed against us.

It has been pointed out that the *Book of the Secrets of Enoch*, which was written perhaps as early as 30 B.C., has several close resemblances with Paul's theories about the heavenly regions, e.g. paradise is in the third heaven, as in 2 Cor. xii. 2, 3, and the presence of evil, as in this passage, in some parts of the heavens is recognized; cf. iii. 10, iv. 10.

13. For the whole of this passage the reader should compare Bunyan's magnificent description, founded upon it, of Christian's armour and his fight with Appolyon. In particular, note how he introduces the weapon of 'all-prayer' (see verse 18). The sketches for the present finished picture are to be found in Rom. xiii. 12; 2 Cor. vi. 7; and 1 Thess. v. 8.

in the evil day: i. e. the day when you are hard pressed—not with any reference to a particular day.

having done all, to stand = 'that, having done your duty to the best of your ability, you may be able to hold your ground.'

14. Stand therefore. In this case the word is simply descriptive of the attitude of the warrior about to be armed.

with truth. This is to be taken as referring to truth 'in its widest sense as an element of character' (Abbott); cf. v. 9.

and having put on the breastplate of righteousness, and 15
having shod your feet with the preparation of the gospel
of peace; withal taking up the shield of faith, wherewith 16
ye shall be able to quench all the fiery darts of the evil
one. And take the helmet of salvation, and the sword 17
of the Spirit, which is the word of God: with all prayer 18

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the breastplate of righteousness: cf. v. 9. In the imagery of the breastplate and helmet Paul follows Isa. lix. 17, 'and he put on righteousness as a breastplate, and an helmet of salvation upon his head.' Another interesting parallel is to be found in the Book of Wisdom v. 17-20:

> 'He shall take his jealousy as a panoply,
> He shall put on righteousness as a breastplate,
> He shall take holiness as an invincible shield,
> And he shall sharpen stern wrath for a sword.'

15. preparation signifies 'readiness'; see a magnificent sermon by Paget in the volume entitled *Faculties and Difficulties for Belief and Disbelief*, p. 149, where the full force of this grace is brought out.

16. withal. Another reading is that rendered by the A. V. 'above all.' This, however, is a mistranslation of the words read, which should be rendered, 'in addition to all.' The reading of the R. V. text is, however, the best authenticated. A similar difference is found in Luke xvi. 26.

the shield of faith. The word signifies a large oblong shield, measuring about 4 ft. × 2½. In 1 Thess. v. 8 'faith and love' are the breastplate 'to quench all the fiery darts.' Thucydides, in the famous description of the siege of Platæa, tells us how the defenders protected the face of their wooden palisades with raw hides and dressed skins, against the fire arrows tipped with lighted tow. The skin-shields served a similar purpose.

vi. 18-20. *Exhortation to prayer and intercession.*

The Apostle, dropping metaphor, passes into an exhortation to prayer, watchfulness, and intercession, in particular for himself and his mission, that the courage to which he has been inciting them may not be lacking in his own case.

18. all prayer: i. e. prayer of every form. Abbott would connect these words immediately with the main imperative, 'stand therefore,' and this gives them a clearer import than the connexion generally understood with 'take.' This attitude of prayer is to be a constant one, and, as Bunyan's spiritual insight saw, an essential element in the warfare, invincible when all else failed.

and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication
19 for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known
20 with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in

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in the Spirit: cf. Jude 20; Rom. viii. 26.

watching thereunto: cf. Col. iv. 2.

19. in opening my mouth. This expression is employed only in circumstances of great seriousness and importance, and is here to be understood rather of God's part in giving the Apostle a message than merely as a synonym for speech; cf. Col. iv. 3, where the reference is explicit.

with boldness. The A. V. and R. V. margin connect these words with the preceding, which is not so satisfactory a rendering, as it is tantamount to the statement of verse 20.

20. that in it I may speak boldly. Von Soden makes these words not dependent on 'praying,' as the great majority of interpreters do, but on the words, 'for which I am an ambassador,' understanding that Paul might have been set at liberty had he chosen to cease from preaching, but that he elected to remain a captive in hope that the result of his trial would be to grant him liberty to preach. This interpretation seems rather imaginary.

vi. 21, 22. *Commendation of Tychicus.*

In the meantime the Apostle sends Tychicus as the bearer of his letter, and also to convey verbal messages as to the Apostle's affairs, and personally to encourage the churches.

21. also = 'as well as others.' Not to be confined to, or indeed specially referred to, the Colossians.

Tychicus. In Acts xx. 4 we read of him as accompanying Paul from Macedonia to Asia, and he may, as Lightfoot thinks, have gone with him to Jerusalem. This passage shews he had found his way to Rome, and, in company with Onesimus, is sent, as the bearer of a circular letter and other communications, to the churches of the Lycus Valley. Again, towards the close of the Apostle's life, he is named as a probable messenger to Crete, and as having been actually sent to Ephesus (cf. Titus iii. 12; 2 Tim. iv. 12). In Col. iv. 7 he is described, in addition to the title here given, as a 'fellow-servant' of the Apostle. The name is proved,

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the Lord, shall make known to you all things: whom 22
I have sent unto you for this very purpose, that ye
may know our state, and that he may comfort your
hearts.

Peace be to the brethren, and love with faith, from 23
God the Father and the Lord Jesus Christ. Grace 24
be with all them that love our Lord Jesus Christ in
uncorruptness.

---

by the evidence of inscriptions, not to have been an uncommon one.

vi. 23, 24. *Parting benediction.*

This differs in form from Paul's other benedictions in three particulars:—

(1) It is written in the third person, and thus made more general, as would suit a circular letter.

(2) It consists of two distinct parts.

(3) The usual order of 'grace' and 'peace' is reversed.

These considerations tend to confirm the genuineness of the Epistle, as no imitator would have dreamed of diverging from the Apostle's general custom.

24. uncorruptness. This is a very fine and appropriate word with which to close a letter, which began (i. 4) with a description of the calling of Christians as being one of 'holiness and without blemish in love.' Alford says: 'It is a spiritual, eternal love, and thus only is the word worthy to stand as the crown and climax of this glorious Epistle.'

THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS

1 PAUL, an apostle of Christ Jesus through the will of
2 God, and Timothy our brother, to the saints and faithful
brethren in Christ *which are* at Colossæ: Grace to you
and peace from God our Father.

3 We give thanks to God the Father of our Lord Jesus
4 Christ, praying always for you, having heard of your
faith in Christ Jesus, and of the love which ye have
5 toward all the saints, because of the hope which is laid

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i. 1, 2. *Opening salutation from Paul and Timothy.*

1. Timothy's name is associated with Paul's in 2 Corinthians, Philippians, 1 and 2 Thessalonians, and Philemon, but in Philippians and Philemon Paul proceeds in the singular, not as here and in the other cases in the plural.

2. The form of address **to the saints and . . . brethren** is similar to that used in Romans and Ephesians. In other Epistles the word 'church,' or (as in Philippians) a form that implies it, is employed. It may be that this more personal form is used expressly to denote his kindly feeling of Christian love towards churches in which he is not personally known.

Only here does the name of the Father stand alone in the opening benediction of Paul's Epistles.

i. 3–8. *Thanksgiving for faithful following of the gospel.*

Thanksgiving is united with prayer. The thankfulness springs from the report given by Epaphras of their faith and love, the proof of their hope in the gospel, which is shewing itself to be a mighty power everywhere.

3. praying always. It seems better to connect 'always' with 'give thanks,' as in Eph. i. 16 the Apostle tells us is his practice.

up for you in the heavens, whereof ye heard before in
the word of the truth of the gospel, which is come unto 6
you; even as it is also in all the world bearing fruit
and increasing, as *it doth* in you also, since the day ye
heard and knew the grace of God in truth; even as ye 7
learned of Epaphras our beloved fellow-servant, who is
a faithful minister of Christ on our behalf, who also 8
declared unto us your love in the Spirit.

---

5. A question arises as to whether **because of the hope** is dependent on the words which immediately precede it, or is to be taken with 'We give thanks.' The arguments in defence of either view need not be given here, as some of them involve technical questions of Greek grammar, but suffice it to say that the latter view accords best with the general sense of the passage and with Paul's usage, while there is no valid reason on linguistic grounds against it. The thanks of the Apostle have a justifiable basis in the grandeur of the future that opens out before these Colossians, and in their firm grasp of all that hope involves.

laid up for you: cf. 1 Pet. i. 4, 'an inheritance . . . reserved in heaven for you.' The only other Pauline phrase that approaches it is 1 Tim. vi. 19.

ye heard before, &c. These words have, apparently, a reference to the accurate teaching they had received before the false teachers came among them; cf. verse 23 and ii. 5, 6.

6. in all the world. Hereby 'the catholicity of the true gospel' is contrasted with 'the merely local character of false gospels.'

bearing fruit and increasing. These words denote inward and outward growth respectively.

in truth: i. e. 'in its genuine simplicity,' not as adulterated by false teachers.

7. Epaphras: see note on iv. 12.

fellow-servant. The same title is given to Tychicus in iv. 7.

on our behalf. This means that Epaphras had acted as Paul's representative in introducing the gospel to Colossæ, and so clothes him with all the authority of the Apostle. But many authorities read 'your,' and the evidence both of MSS. and editors is about equally balanced. If we judge by what was probably the Apostle's meaning, the reading of the text seems preferable to that of the margin, as it is in better agreement with the line of his argument, and the change from 'our' to 'your' on the part of a copyist is more easily understood than the reverse.

9 For this cause we also, since the day we heard *it*, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual
10 wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and
11 increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all
12 patience and longsuffering with joy; giving thanks unto

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i. 9–23. THE GLORY OF CHRIST.

i. 9–11 (*a*). *A prayer for increasing knowledge and power.*

9. For this cause refers to the whole substance of the preceding paragraph; cf. Eph. i. 15.

since the day. The Apostle's prayer is 'an echo of their faith' recorded in verse 6.

do not cease to pray. Ellicott calls this 'an affectionate hyperbole'; cf. Eph. i. 16.

10. unto all pleasing: i. e. 'pleasing God in every way.'

in the knowledge. The majority of the best interpreters follow the marginal reading 'by,' the knowledge of God being the source of the fruitfulness and growth. To read 'in' rather repeats the statement of verse 9.

11. The difference of translation between '**with**' and '**in** all power' may seem very slight, but the second seems preferable as bringing the phrase into line with the former 'in all wisdom' and 'in every good work,' and also because 'in the matter of all strength' gives a more definite meaning than 'with every form of strength.'

patience: 'endurance' is a much better rendering of the original. Thus the 'endurance' of Job much better describes the character of the hero of that poem than does the word 'patience' as we understand it, to which the word rendered 'longsuffering' much more nearly corresponds.

with joy: see note under verse 12.

i. 12–17 (*b*). *Thanksgiving to God for His salvation in Christ.*

An outpouring of praise to God because He has delivered us and made us inheritors of His Son's kingdom—that Son who is His own perfect revelation to the world, and in whom the whole universe finds its unity.

12. with joy is in the R. V. text and by the majority of editors joined with the preceding verse, on the ground that 'giving thanks' implies joy, and that 'joyful endurance' is the point of the preceding phrase, in proof of which verse 24 of this chapter,

the Father, who made us meet to be partakers of the
inheritance of the saints in light; who delivered us out 13
of the power of darkness, and translated us into the
kingdom of the Son of his love; in whom we have our 14
redemption, the forgiveness of our sins: who is the 15
image of the invisible God, the firstborn of all creation;

Jas. i. 2, 3, and 1 Pet. iv. 13 are quoted. Such a verse as iii. 17 of the present Epistle shews that thanksgiving need not always be emphatically joyful, but here that seems to be the note the writer is anxious to strike, hence the emphatic position of the words, as defining the kind of thanksgiving—it is radiant.

made us meet = 'qualified us,' as in 2 Cor. iii. 6, the only other place where the word occurs.

Some few MSS. read 'called,' which in Greek closely resembles the other word, and as being much more familiar would be easily put in its place.

'You' instead of 'us' is read by many, but 'us' seems more natural in view of the whole trend of the following passage; 'you,' however, suits better the preceding passage, if the transition be not made till the next verse, but if we are right in beginning this section of the paragraph with this verse, 'us' seems what we should expect. It must be admitted, on the other hand, that 'us' would be more likely to be written by a careless copyist than 'you.' Cf. the similar uncertainty in Eph. iv. 32 and v. 2.

the inheritance. The metaphor is no doubt taken from the promised land as the allotted inheritance of the children of Israel. The phrase is parallel in thought to that in verse 5, 'the hope which is laid up for you in the heavens,' and for idea and language Lightfoot bids us compare Acts xxvi. 18.

13. translated. Almost all commentators note that the word is used of the deportation of whole peoples from one district to another.

Son of his love: best understood as = 'His beloved Son'; cf. Eph. i. 6, 'the Beloved.'

14. the forgiveness of our sins. This is the only place in Paul's letters where this exact phrase occurs, though one finds it in his speeches in Acts xiii. 38, xxvi. 18. We have an equivalent phrase in Eph. i. 7. It has been thought that here the exact definition of 'redemption' is given to correct the erroneous views of false teachers, since it is known that the later heretics laid stress on their theories of redemption.

15. image. The word denotes 'resemblance in some essential character.' In the Book of Wisd. of Sol. vii. 26, Wisdom (personified)

16 for in him were all things created, in the heavens and
upon the earth, things visible and things invisible,
whether thrones or dominions or principalities or
powers; all things have been created through him, and
17 unto him; and he is before all things, and in him all

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is described as 'an image of God's goodness,' and Paul uses it of Christ, 'who is the image of God,' in 2 Cor. iv. 4.

the firstborn seems to have been a recognized title of the Messiah; cf. Heb. i. 6, 'when he again bringeth in the firstborn into the world.' The source of the name is, by some, found in Ps. lxxxix. 27, 'I also will make him my firstborn.' 'The only ideas involved are,' says Abbott, 'priority in time and distinction from' the rest of creation. For the theological significance of the words here used the exhaustive note in Lightfoot should be consulted. The unique supremacy of Christ herein stated was another point denied by the false teachers.

creation has three meanings in the N. T. :—

(1) The act of creation as in Rom. i. 20, 'the creation of the world.'

(2) 'Creation' as an equivalent for the created universe; cf. Rom. viii. 22, 'the whole creation groaneth.'

(3) 'A creation,' i. e. a single creature; cf. Rom. viii. 39 'any other creature.' The R. V. here takes the second meaning and the A. V. the third, and interpreters are very much divided as to which is correct. The usage of the Greek rather points to the A. V. as being right here.

16. Christ holds the same place in the universe that he holds in the church; see verse 19 below.

visible and . . . invisible. This is a common division with Plato, as e. g. in the *Phaedo* (79 A).

thrones, &c. Cf. Eph. i. 21, where, however, both order and names are different, shewing that Paul is simply adopting current theories, as if he is indifferent as to what things are named, knowing that all possible existences are included. Lightfoot gives the Jewish and Christian speculations on the angelic hierarchies in his *Commentary*, p. 151; see also Hastings' *Dictionary of the Bible*, art. 'Angels,' and those on the words in this verse.

through him, and unto him. Christ is both the medium and the end, as Revelation speaks of him as (xxii. 13) 'the Alpha and the Omega . . . the beginning and the end.' Cf. Stephen Phillips' fine lines:—

> 'Thou at whose whisper Death idled and grieved,
> And knew the voice at which creation shone
> Suddenly.'

things consist. And he is the head of the body, the 18
church: who is the beginning, the firstborn from the
dead; that in all things he might have the preeminence.
For it was the good pleasure *of the Father* that in him 19
should all the fulness dwell; and through him to 20
reconcile all things unto himself, having made peace
through the blood of his cross; through him, *I say*,
whether things upon the earth, or things in the heavens.
And you, being in time past alienated and enemies in 21

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i. 18–20 (*c*). *Christ's pre-eminence in the church.*

Christ is head of the church, since through his resurrection he is the firstborn also of the new creation, so that all who are reconciled, even if heavenly beings, are reconciled through him.

19. Though most interpreters follow the reading of the text in this verse, I think Abbott makes it clear that the usage of the language points to the rendering of the margin ('For the whole fulness of God was pleased to dwell in him') as the correct one. Doctrinally the passage is very important, and should be taken, along with Phil. ii. 5-8, as supplementary to the truths therein stated.

20. unto himself, or 'him,' as in the margin. The entire usage of language points to 'him,' i. e. 'Christ,' as being the meaning. Many interpreters, however, say that nowhere do we read of reconciliation to Christ, but always to God, therefore it must be 'to himself' here. But what if this passage be the one exception? There are peculiarities in the original here that have no exact parallels. It is not safe, at all events, to decide such a question by theological presuppositions, and the interpretation must be left open. It is such passages, no doubt, that suggested Tennyson's famous lines:—

> 'The wish, that of the living whole
> No life may fail beyond the grave,
> Derives it not from what we have
> The likest God within the soul?'
>
> *In Memoriam* lv.

through him is repeated for emphasis, as shewing there is no other form of mediation. The whole language is framed to make clear the uniqueness and universality of Christ's redemption.

i. 21–23 (*d*). *The Colossians' share in the results of this great work.*

The Colossians too, who had once been in dark enmity, have

your mind in your evil works, yet now hath he reconciled
22 in the body of his flesh through death, to present you
holy and without blemish and unreproveable before
23 him: if so be that ye continue in the faith, grounded
and stedfast, and not moved away from the hope of the
gospel which ye heard, which was preached in all
creation under heaven; whereof I Paul was made a
minister.

24 Now I rejoice in my sufferings for your sake, and fill
up on my part that which is lacking of the afflictions of

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been reconciled through his death, and may attain the full fruit of this through a life of holy and steadfast faith.

21. hath he reconciled. The rendering given in the margin ('ye have been reconciled') is read by only one great MS.—the Codex Bezæ at Cambridge, which is famous for extraordinary readings. Here, however, great authorities follow it, mainly because it seems difficult to understand how such a reading could have been accidentally introduced. Whichever reading is adopted, the construction of the sentence seems to have been begun in one way and finished in another—a custom that was not at all unusual with the Apostle.

22. in the body of his flesh. These words are probably designed clearly to express and emphasize the reality of Christ's earthly life.

to present, &c.: cf. Eph. v. 27 and Jude 24.

i. 24–29. *Paul's sufferings and mission as a minister of Jesus Christ.*

> 'Ay, for this Paul, a scorn and a reviling,
> Weak as you know him and the wretch you see—
> Even in these eyes shall ye behold his smiling,
> Strength in infirmities and Christ in me.'
>
> Myers' *St. Paul.*

24. As a prisoner, no less than as an active missionary, he experiences the joy of Christ's service.

for your sake: as they are part of the Gentile church he includes them, though not personally known to him.

that which is lacking is, in the original, 'the points which are lacking,' so that the afflictions of Christ are not regarded as one definite unity, of which a part is lacking, but as a series to which there may easily be supplementary ones.

the afflictions of Christ is a phrase that has been interpreted in many ways :—

Christ in my flesh for his body's sake, which is the
church; whereof I was made a minister, according to 25
the dispensation of God which was given me to you-ward,
to fulfil the word of God, *even* the mystery which hath 26
been hid from all ages and generations: but now hath
it been manifested to his saints, to whom God was 27
pleased to make known what is the riches of the glory of
this mystery among the Gentiles, which is Christ in you,
the hope of glory: whom we proclaim, admonishing 28
every man and teaching every man in all wisdom, that

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(1) As 'the afflictions which Christ endured,' either in the Roman Catholic sense of the meritorious suffering of the saints, or, with a large number of Protestant commentators, of the self-denial of Christ's faithful followers. This latter explanation does not give any adequate explanation of *how* these are 'the afflictions which Christ endured.'

(2) Those who understand the reference to be to 'the afflictions of Christ' *in* and *through* his church, which is his body.

(3) Those who understand the phrase of the Apostle's own afflictions, and compare for illustration his expressions, 'the sufferings of Christ abound unto us' (2 Cor. i. 5); 'always bearing about in the body the dying of Jesus' (iv. 10), and 'the fellowship of his sufferings, becoming conformed unto his death' (Phil. iii. 10).

The last interpretation seems the simplest, and may be illuminated by such a saying as that of our Lord, when taken in its connexion, 'My cup indeed ye shall drink' (Matt. xx. 23), cf. also Myers' *St. Paul*:—

> 'Thou in their woe thine agony completest,
> Christ, and their solitude is nigh to thee.'

25. dispensation: 'stewardship' (marg.) is the better rendering; it is the office of the steward that is here meant; cf. 1 Cor. ix. 17, 'I have a stewardship intrusted to me.'

to fulfil the word of God: i. e. to carry out the full programme of the heralding of the gospel—to make it open to the Gentiles.

27. in you: either 'within' or 'among'; cf. Luke xvii. 21, 'the kingdom of God is within you,' marg. 'in the midst of you.'

28. every man. Note the threefold repetition of the words, shewing the gospel message not to be in any sense an exclusive one.

in all wisdom = 'wisely.'

29 we may present every man perfect in Christ; whereunto I labour also, striving according to his working, which worketh in me mightily.

2 For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have
2 not seen my face in the flesh; that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they
3 may know the mystery of God, *even* Christ, in whom are

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perfect has reference to the 'maturity of faith'; cf. iv. 12; Eph. iv. 13, and Phil. iii. 15.

29. Cf. Myers' *St. Paul*:—

Then with a rush the intolerable craving
Shivers throughout me like a trumpet-call,
Oh to save these! to perish for their saving,
Die for their life, be offered for them all!'

ii. 1-5. *The Apostle's constant solicitude for the churches he has not seen.*

He does not wish the churches which he has not himself visited to feel he cares less for them than for others, but their growth in grace and Christian bearing rejoice his heart continually and nerve him to more earnest prayer on their behalf.

1. as many as probably refers to the church at Hierapolis, which, indeed, a few MSS. name here, clearly introducing the words from iv. 13, they being probably added in the first instance as an explanatory marginal note.

2. comforted = 'strengthened,' as it was used in old English, e. g. in Wycliffe's version we read: 'And the child waxed, and was comforted in spirit' (Luke i. 80), and in Shakespeare, *As You Like It*, ii. 6. 5, 'Live a little; comfort a little; cheer thyself a little.'

knit together in love: cf. iii. 14.

of God, even **Christ.** The reading of the words so rendered varies in the original MSS. very considerably. Some read only 'of God,' others (the best) 'of God the Father,' and some have combinations and variations of these. Those that read as in the text, from which the R. V. is taken, can be understood in three ways. There is no word for 'even,' as the italics indicate, so we might render (1) 'of the God Christ,' (2) 'of the God of Christ,' or (3), as here, 'the mystery of God,' i. e. 'Christ.' Had we sufficient authority for the shortest reading, 'of God,' it would be the most

all the treasures of wisdom and knowledge hidden. This I say, that no one may delude you with persuasive- 4
ness of speech. For though I am absent in the flesh, 5
yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

As therefore ye received Christ Jesus the Lord, *so* 6

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simple. As it stands, the rendering of the text seems the best possible, though the expression is awkward, and there is probably some early corruption we cannot, with our present knowledge, correct.

3. in whom may very probably be rendered 'in which,' viz. 'the mystery.'

wisdom and knowledge: cf. Rom. xi. 33. While not treating them as strictly exegetical, we may with interest compare the lines of our own poets—Cowper's *Task*, vi. 88–99 :—

'Knowledge and wisdom, far from being one,
. . . .
Have oft-times no connexion.
Knowledge is proud that he has learned so much
Wisdom is humble that he knows no more';

and Tennyson in *Locksley Hall* :—

'Knowledge comes, but wisdom lingers';

and again *In Memoriam*, cxiv :—

'Who loves not Knowledge? . . .
. . .Let her know her place;
She is the second, not the first, . . .
For she is earthly of the mind,
But Wisdom heavenly of the soul.'

We must beware, however, of reading these modern distinctions into the thought of Paul.

4. delude: from the original comes the Greek word for a 'fallacy.'

5. order, and . . . stedfastness. The majority of interpreters regard these words as military metaphors, but it has been pointed out (by Abbott) that neither word bears such a complexion in itself, and that its ordinary meaning suffices here, since there is nothing in the context to suggest a military idea. The idea would then be that of a well-ordered state or household, and the stability of a well-built structure, which is as fine and appropriate a conception. Paul, as is his manner, praises the church in every respect in which he possibly can do so truthfully.

ii. 6–15. *An exhortation to steadfast loyalty to Christ.*

The only source of their salvation. They are to grow in likeness

7 walk in him, rooted and builded up in him, and stablished in your faith, even as ye were taught, abounding in thanksgiving.

8 Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world,
9 and not after Christ: for in him dwelleth all the fulness
10 of the Godhead bodily, and in him ye are made full, who
11 is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the

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to Christ, living in a spirit of joyful gratitude, and not turning aside after false teachers, who would once again enchain Christ's freemen in the bondage of ceremonies, from which he had once for all delivered them. All bondage and death Christ has banished, and over every spiritual enemy he has openly triumphed like a glorious conqueror.

8. philosophy. This is the only occurrence of the word in the N. T. and is doubtless used as re-echoing the claim made by the false teachers. It has here a scornful ring, because they are abusing a thing in itself good. By throwing a scornful emphasis on the 'his' we may catch the meaning.

tradition: this points to the system of these teachers being a secret one confined to their sect. 'Tradition' was a technical term of the later Jewish mystical theology.

rudiments of the world: rudiments is 'elements,' *lit.* 'letters of the alphabet'; cf. Gal. iv. 3, and note there. It is usually explained as having reference to rudimentary instructions about externals. Several recent writers have, however, given quite a different meaning to the words. The 'rudiments of the world' are, it is said, in the system of the Jewish mysticism, the personal spirits that ruled the elements. In support of this view the passage in Gal. iv. 1-11 is cited. The verses that follow, since they contrast Christ with all such lower though spiritual existences, seem to confirm the interpretation. The view is at least an interesting one, and has a distinct bearing on the special dangers to which the Colossian Christians were exposed.

9. bodily: i. e. 'in a bodily fashion'; cf. i. 19, and Phil. iii. 21.

10. the head. Since all powers are subordinate to Christ, no other mediation, were it possible, is necessary.

11. not made with hands: see Eph. ii. 11, and note; Phil. iii. 3.

circumcision of Christ; having been buried with him in 12
baptism, wherein ye were also raised with him through
faith in the working of God, who raised him from the
dead. And you, being dead through your trespasses 13
and the uncircumcision of your flesh, you, *I say*, did he
quicken together with him, having forgiven us all our
trespasses; having blotted out the bond written in 14
ordinances that was against us, which was contrary to us:
and he hath taken it out of the way, nailing it to the
cross; having put off from himself the principalities and 15

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the circumcision of Christ: not the actual historical incident, but this spiritual circumcision of which he is speaking that comes from union with him.

12. having been buried: see Rom. vi. 3, 4, and note there the metaphor is quite clear.

13. Their uncircumcision was a symbol of their spiritual deadness.

14. bond: i.e. 'an unpaid note of hand,' consisting in ordinances standing against us. The incriminating writing was first of all blotted out, and then the actual document destroyed.

15. having put off from himself, &c. This is a very difficult phrase to interpret. To begin with, the word here used for 'to put off' does not occur in any earlier writer, but is used again in iii. 9, while the noun formed from it occurs in verse 11 of this chapter. An analogous form is of frequent occurrence, meaning to 'strip' or 'despoil.'

Three main interpretations are given:—

(1) That of the text, understanding it as meaning either that Christ put off from himself finally all the powers of evil, which (in Lightfoot's phrase) 'had clung like a Nessus robe about his humanity,' or that God (who is understood to be the subject of the verb) had now laid aside all other forms of revelation, imperfect and unsatisfactory, such as the proclamation of the law by angels (referred to in Heb. ii. 2; Gal. iii. 19; Acts vii. 53) and now manifested himself in Christ.

(2) That of the R. V. margin, 'having put off from himself *his body* he made a shew of the principalities and powers.' There is no Greek equivalent for the words 'his body,' though some Latin versions seem to have substituted the words 'his flesh' for 'the principalities.' There being no word in the original and no suggestion in the context for introducing the words supplied seem fatal to this translation.

the powers, he made a show of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath
17 day: which are a shadow of the things to come; but the
18 body is Christ's. Let no man rob you of your prize by

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(3) That of the American Revisers, 'having despoiled the principalities and powers.' If we adopt their translation, it only remains to ask whether 'the principalities and powers' are to be understood of infernal or heavenly beings. If the angelic messengers are here regarded, as they are elsewhere represented, as the ministers of the law, and this conception gave rise to the Colossian errors of unduly exalting angels to the lessening of the authority of Christ, we can give a definite and appropriate meaning to the words.

openly may also be rendered 'boldly,' the meaning it has in every passage in Paul's writings, and is not inappropriate here.

triumphing is better rendered 'leading in triumph,' as in 2 Cor. ii. 14.

in it: viz. 'in the cross,' as understood by the majority of interpreters, 'the violence of the metaphor being its justification,' as Lightfoot says, but some moderns understand it of 'the bond' (verse 14). 'In doing away with the bond, God triumphed over those who administered it' (Abbott).

ii. 16-19. *A warning not to be deluded by the shadow for the substance.*

Two errors are here dealt with—the practical one, of being influenced by ascetic practices and ritual, and the speculative one, of permitting the supposed mediation of angels to obscure the supreme majesty of Christ.

judge you: i. e. 'take you to task.'

in meat, &c.: rather, 'in the matter of eating and drinking'; the words signify the action, not the food or drink.

a feast day, &c.: i. e. the annual, monthly, and weekly ceremonials of the Jewish ritualists. Cf. Gal. iv. 10.

17. is Christ's: i. e. is his possession.

18. rob . . . of your prize. The word so rendered is a very rare one, having been only found in two other places in the whole range of Greek literature. One of these, however, almost constitutes a definition of its meaning, which is there given as 'decides or takes part against.' This translation, 'give judgement against you,' makes excellent sense here, as being a stage in

a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, and not holding fast the Head, 19
from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

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advance of verse 16. The ordinary meaning is taken from the simple verb (of which this is a compound), which means primarily 'to act as umpire,' and so award the prize, but there is no evidence that this word ever held any reference to the derivative meaning.

voluntary. So difficult of interpretation is the word thus rendered, that editors have been driven to the last resort of conjectural emendation of the text to make it more satisfactory. There is no MS. authority, however, for such a course, and one must make the best of the reading as it exists. This seems most satisfactorily done by the R. V. marg., viz. 'of his own mere will, by humility,' &c. This interpretation, satisfactory on other grounds, is confirmed by the word 'will-worship' in verse 23, where see note.

humility. This is false as contrasted with the true humility of iii. 12. The humility that said it was unworthy to approach God, and so needed the intervention of angels, was of the nature of—

> 'the devil's darling sin,
> The pride that apes humility.'

dwelling in is a word that varies in its meaning, being rendered with equal accuracy as in the text or in the R. V. marg. 'taking his stand upon,' or 'poring over,' or 'making parade of.'

the things which he hath seen: i. e. his visions. But many ancient MSS. insert a negative, as the R. V. marg. indicates, and the A. V. text renders. The preponderance of authority seems to be against the negative, and the sense of the R. V. text is more in agreement with the tenor of the passage. Clever conjectural emendations have been made here also, but without sufficient evidence of probability. The best would render the whole phrase, 'treading on empty air,' which agrees admirably with the context, were we only certain that the existing text is corrupt.

19. the increase of God: cf. 1 Cor. iii. 6, 'God gave the increase.' Lightfoot suggests that this whole illustration may have been due to Paul's association at the time with Luke who, as a physician, may have by his conversation suggested such a line of thought. Cf. Eph. iv. 16.

20 If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject
21 yourselves to ordinances, Handle not, nor taste, nor
22 touch (all which things are to perish with the using),
23 after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; *but are* not of any value against the indulgence of the flesh.

3 If then ye were raised together with Christ, seek the

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ii. 20—iii. 4. *Death with Christ destroys all response to worldly claims, and life with Christ has a hidden but glorious heritage.*

Those who have died with Christ must not re-enslave themselves to worldly standards and the bondage of human traditions. Theirs is a fuller freedom, an ampler air. The breath of heaven is in their hearts, and in this atmosphere no lower life can flourish, while fairer visions are ever unfolding, till one day the veil will be rent, and the perfect glory be revealed.

21. These are examples of the ordinances referred to. The first word is stronger than the third. Coverdale's rendering is good, save that the order is inverted, 'As when they say, Touch not this, taste not that, handle not that.'

22. For the thought of the verse cf. our Lord's teaching in Matt. xv. 16–20, and Paul's elsewhere in 1 Cor. vi. 13 and viii. 8.

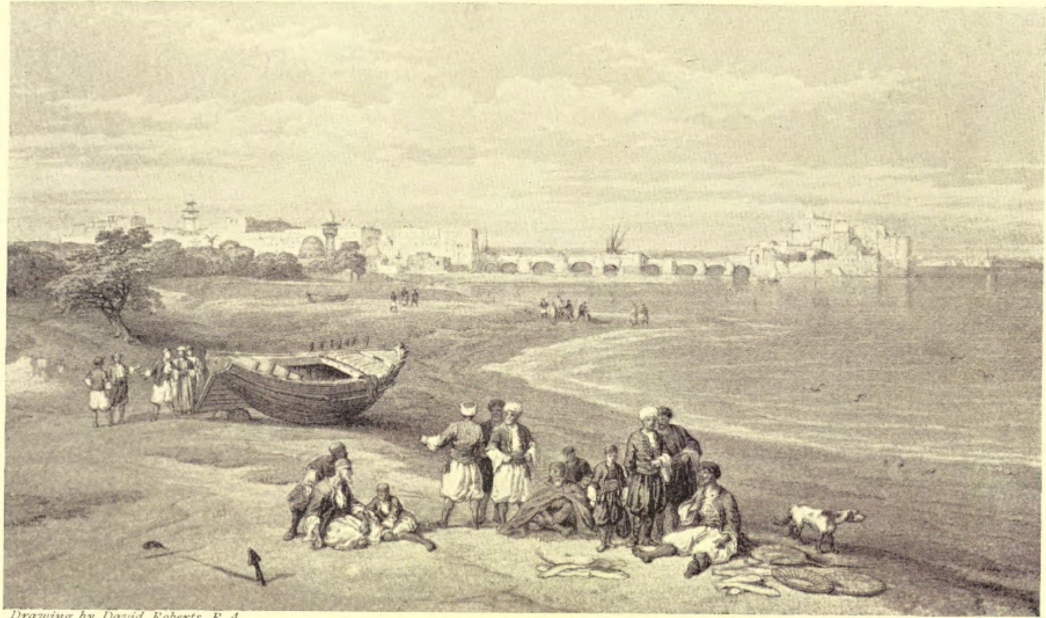
23. a show of wisdom: i. e. 'a repute of wisdom.'

will-worship is a word found only here in the N. T. It denotes 'a self-imposed service'—the following the dictates of one's own will—the outcome of intellectual pride.

not of any value. These words are very difficult to interpret. The rendering of the R. V. is the favourite one with the majority of modern commentators. An older interpretation is 'to satisfy the reasonable wants of the body, not holding it (the body) in any honour.' Against both interpretations there are serious objections from the strained sense they put upon words and constructions in the original. A more satisfactory meaning is got out of the words by understanding them in some such way as follows, 'this severity to the body does not bring any honour save that of the full satisfaction of the flesh,' i. e. it only pampers the pride of the natural man.

iii. 1. If . . . ye were raised points to a definite crisis in their spiritual experience.

seek the things that are above: for the contrast see Phil. iii. 19.



Drawing by David Roberts, R.A.

SIDON

things that are above, where Christ is, seated on the
right hand of God. Set your mind on the things that 2
are above, not on the things that are upon the earth.
For ye died, and your life is hid with Christ in God. 3
When Christ, *who is* our life, shall be manifested, then 4
shall ye also with him be manifested in glory.

Mortify therefore your members which are upon the 5
earth; fornication, uncleanness, passion, evil desire, and
covetousness, the which is idolatry; for which things' 6
sake cometh the wrath of God upon the sons of disobedience;
in the which ye also walked aforetime, when ye 7
lived in these things. But now put ye also away all 8
these; anger, wrath, malice, railing, shameful speaking
out of your mouth: lie not one to another; seeing that 9
ye have put off the old man with his doings, and have 10
put on the new man, which is being renewed unto

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iii. 5-11. *Death to sin. Life to righteousness.*
Sins of the outward and inward life to be destroyed, and the new garment of Christliness to be put on.

5. The rendering of the American Revisers is good, 'Put to death.' Cf. parallel in Eph. v. 5 and note.

6. The omission of the words **upon the sons of disobedience** does not have many MSS. to support it. The words occur in Eph. v. 6, and it is possible they were copied here from that verse, though there is no reason to suppose that Paul (when the passages are so closely parallel) may not have repeated himself exactly here.

7. in the which . . . in these things. In the original both may be masculine or neuter, and thus the phrase can be understood in several different ways: either both neuter, as in the R. V. text, or both masculine, or one masculine and the other neuter. The parallel in Eph. ii. 3 inclines one to read 'among whom.'
The tenses of the verb are different in Greek, so that 'walked' denotes a series of single acts, and 'were living' a continuous state.

8. shameful speaking seems clearly to mean 'abusive' rather than 'unclean' language.

9. seeing that, &c.: may also be read 'putting off' as part of the exhortation.

knowledge after the image of him that created him:
11 where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all.

12 Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness,
13 longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as
14 the Lord forgave you, so also do ye: and above all these things *put on* love, which is the bond of perfectness.
15 And let the peace of Christ rule in your hearts, to the

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11. Cf. Gal. iii. 28. **Greek** to the Jew was a general term for 'Gentile.'

barbarian is said to be an attempt to represent the sound of uncouth speech—'gibberish.' Lightfoot quotes Max Müller: 'Not till that word *barbarian* was struck out of the dictionary of mankind, and replaced by *brother*, not till the right of all nations of the world to be classed as members of one genus or kind was recognized, can we look even for the first beginnings of our science (of language). This change was effected by Christianity.'

Scythian is not a contrast, but a climax, since that nation was looked down on as the most barbarous of all the barbarians. Its usage corresponded with our 'vandal.'

bondman: this contrast is probably suggested through his mind being full of the case of Philemon and Onesimus. At all events that incident would give point to the words.

iii. 12–17. *The beautiful garments of holiness, and the spirit of praise.*

12. kindness, humility, meekness, longsuffering. The two first words, says Lightfoot, 'describe the Christian *temper of mind* generally,' while the latter two 'denote the *exercise* of the Christian temper in its outward bearing towards others.'

13. complaint. The 'quarrel' of A. V. is a usage of the older English. It is found again in Mark vi. 19 (A.V.), 'Herodias had a quarrel against him,' and the dictionaries quote Felton: 'I have no quarrel to the practice.'

even as the Lord. The majority of MSS. (some of the first authority) read 'Christ.' The parallel in Eph. iv. 32 has 'God in Christ.' This is the only passage in which Christ is directly said to forgive.

15. let the peace of Christ rule. Abbott suggestively compares which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly in 16 all wisdom; teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in 17 word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

Wives, be in subjection to your husbands, as is fitting 18 in the Lord. Husbands, love your wives, and be not 19 bitter against them. Children, obey your parents in all 20 things, for this is well-pleasing in the Lord. Fathers, 21 provoke not your children, that they be not discouraged. Servants, obey in all things them that are your masters 22 according to the flesh; not with eyeservice, as men-

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the phrase 'the king's peace.' The idea of 'arbitrate' must not be pressed; see ii. 18 and note. Many MSS. read 'the peace of God,' but it is not so suitable to the context, and is probably copied from Phil. iv. 7.

in one body: cf. Eph. iv. 3, 4.

be ye thankful: rather, 'become thankful.' The truly thankful spirit is the goal towards which they are to strive. The word rendered 'thankful' may also mean 'agreeable,' 'pleasant,' as in Prov. xi. 16, 'a *gracious* woman,' and some think it has that meaning here—the duty of thankfulness being inculcated in verse 17. The perfect courtesy of Paul would make it quite fitting that he should exhort his fellow-Christians to a similar spirit.

16. in all wisdom. These words may be equally well connected with the words that follow, if not better than with the words that precede them.

iii. 18—iv. 1. *A series of precepts for the special relations of life.* For the whole passage compare the more elaborate treatment in Eph. v. 22—vi. 9 and the notes there.

19. be not bitter: 'don't be "cross" with.'

21. that they be not discouraged: 'that they may not lose heart.' Cf. such a study of child-life as that of Maggie Tulliver in the *Mill on the Floss.*

22. It has been suggested that the large proportionate space devoted to the duties of masters and slaves here is due to the case of Onesimus.

pleasers, but in singleness of heart, fearing the Lord:
23 whatsoever ye do, work heartily, as unto the Lord, and
24 not unto men; knowing that from the Lord ye shall
receive the recompense of the inheritance: ye serve the
25 Lord Christ. For he that doeth wrong shall receive
again for the wrong that he hath done: and there is no
4 respect of persons. Masters, render unto your servants
that which is just and equal; knowing that ye also have
a Master in heaven.

2 Continue stedfastly in prayer, watching therein with
3 thanksgiving; withal praying for us also, that God may
open unto us a door for the word, to speak the mystery
4 of Christ, for which I am also in bonds; that I may
5 make it manifest, as I ought to speak. Walk in wisdom
6 toward them that are without, redeeming the time. Let
your speech be always with grace, seasoned with salt,
that ye may know how ye ought to answer each one.

7 All my affairs shall Tychicus make known unto you,
the beloved brother and faithful minister and fellow-

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24. ye serve: may also be read as imperative, 'serve the Lord Christ,' and probably better so, in view of what follows.

25. he that doeth wrong: obviously the unjust master. Some understand the reference to be to both masters and slaves.

iv. 2–6. *Exhortation and counsel.*

A general exhortation to prayer and a special request for intercession. Advice as to conduct and speech.

3. a door for the word: for the metaphor cf. 1 Cor. xvi. 9; 2 Cor. ii. 12.

4. An interesting interpretation has been recently given of this verse. It is taken as being a reference to Paul's coming trial, the result of which is stated in Phil. i. 12 ff., and is read as follows:—'in order that I may make it manifest, now I am bound to speak'—i. e. be able to set forth clearly the constraint of the Cross; cf. 1 Cor. ix. 16, 'for woe is unto me, if I preach not the gospel.'

iv. 7–18. *Personal commendations and salutations. Benediction.*

7. fellow-servant is added to the description given in Eph. vi. 21, probably to put him on a level with Epaphras (i. 7).

servant in the Lord: whom I have sent unto you for this 8
very purpose, that ye may know our estate, and that he
may comfort your hearts; together with Onesimus, the 9
faithful and beloved brother, who is one of you. They
shall make known unto you all things that *are done* here.
Aristarchus my fellow-prisoner saluteth you, and 10
Mark, the cousin of Barnabas (touching whom ye
received commandments; if he come unto you, receive
him), and Jesus, which is called Justus, who are of the 11
circumcision: these only *are my* fellow-workers unto the
kingdom of God, men that have been a comfort unto
me. Epaphras, who is one of you, a servant of Christ 12
Jesus, saluteth you, always striving for you in his prayers,

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8. The reading of the A. V. in this verse cannot be supported.

9. Note the fine courtesy of this description of Onesimus, and the assumption that he will be received in this spirit by the Colossian church; cf. Philem. 16.

10. Aristarchus, we learn from Acts xix. 29, and xx. 4, was a native of Thessalonica, a member of the deputation to Jerusalem, and a sharer in Paul's perils at Ephesus. From Acts xxvii. 2 we learn that he was Paul's companion also in the voyage to Rome; whether he parted from the Apostle at Myra and joined him in the imperial city later, as Lightfoot thinks, or was with him throughout all the dangers of that memorable journey, is not known. His name is associated with Paul also in Philem. 24, and is doubtless included in the mention of his fellow-prisoners in Rom. xvi. 7.

Mark. The well-known defection of Mark, as related in Acts xiii. 13, and xv. 37–40, with its subsequent estrangement between Paul and Barnabas, might be a reason for coolness on the part of some of the churches towards the evangelist. Again Paul's courtesy and generous feeling are manifest.

11. Jesus: of this man nothing else is known. The surname 'Justus' was common.

who are. These words are better taken in connexion with the words that follow, 'of those of the circumcision these alone are fellow-workers.'

12. Epaphras: 'Paul's delegate, his representative in Christ' (Lightfoot). He had probably been involved in the Apostle's imprisonment, cf. Philem. 23, perhaps through his devotion to him.

that ye may stand perfect and fully assured in all the will
13 of God. For I bear him witness, that he hath much
labour for you, and for them in Laodicea, and for them
14 in Hierapolis. Luke, the beloved physician, and Demas
15 salute you. Salute the brethren that are in Laodicea,
and Nymphas, and the church that is in their house.
16 And when this epistle hath been read among you, cause
that it be read also in the church of the Laodiceans; and
17 that ye also read the epistle from Laodicea. And say to

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13. Laodicea (see Introduction, p. 13). Epaphras seems to have stood in the same relation to all.

14. Luke: cf. 2 Tim. iv. 11, and Philem. 24. See the Introduction to Luke's Gospel in this series.

Demas. It is conjectured that this is a contraction for Demetrius. He is named again in Philem. 24. In 2 Tim. iv. 10 there is a sad reference to him, 'Demas forsook me, having loved this present world, and went to Thessalonica.' Perhaps some forecast of that 'rift within the lute' prevents Paul adding any commendatory note here to his name.

15. Nymphas is probably a short form of Nymphodorus, of which form of contraction there are many instances, as Zenas for Zenodorus (Tit. iii. 12, 13), Olympas for Olympiodorus (Rom. xvi. 15).

in their house is difficult to explain. Some understand it as being 'the family of Nymphas,' but there is no parallel usage to justify this interpretation. Some refer it to a distinct church from that of Laodicea. The reading 'her' has the slenderest manuscript support, and arises from understanding Nymphas as a woman's name—a very unlikely form. The form 'his' has better authority, and is the most simple, but the reading of the text has undoubtedly the best MS. support.

16. the epistle from Laodicea. What was it? Some have answered, a letter written *from* Laodicea, either by Paul or by the church there. Paul, however, had never been at Laodicea (ii. 1), nor was he likely to advise the Colossian church to read a letter written by the Laodiceans, even were that possible. We are compelled, then, to understand it as referring to a letter written to the Laodicean church, and there are three answers to the question:—

(1) There is a letter to the Laodiceans extant. It only exists in Latin, but shews evidence of being originally written in Greek. It 'hovered about the doors of the sacred canon' for nine hundred

Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

The salutation of me Paul with mine own hand. 18
Remember my bonds. Grace be with you.

---

years, but was clearly seen then to be a mere collection of Pauline phrases with no unity or originality about it. A translation of it is given in Appendix A.

(2) The letter may be lost. There is no need to assume this fact, though it seems more than likely (cf. 1 Cor. v. 9) that we have only a selection of the many letters that Paul would doubtless write.

(3) The letter is one we possess under another name, viz. the Epistle to the Ephesians; see the Introduction to that Epistle, p. 17.

17. Archippus: see Philem. 2, where he is described as Paul's 'fellow-soldier.' He seems to have been a leading member of the church at Colossæ, though Lightfoot thinks it more probable he resided at Laodicea.

Take heed, &c. There is here a strong resemblance to the language used in the Pastoral Epistles, cf. 2 Tim. iv. 5, and if Archippus was a young man it was natural that Paul should so address him, without there being any reference to past carelessness.

18. Remember my bonds. This most touching appeal is rendered more eloquent when we remember, as Alford bids us do, that 'his chains moved over the paper as he wrote. His hand was chained to the soldier that kept him.'

Grace be with you. This form of benediction is found also in 1 and 2 Tim.

THE EPISTLE OF PAUL TO

PHILEMON

1 Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker,
2 and to Apphia our sister, and to Archippus our fellow-
3 soldier, and to the church in thy house: Grace to you and peace from God our Father and the Lord Jesus Christ.
4 I thank my God always, making mention of thee in

1–3. *Greeting.*

1. a prisoner. Cf. Eph. iii. 1, and note. Here the term is peculiarly suitable for his appeal.

Timothy. See Phil. i. 1, and note. Timothy may have known Philemon personally.

Philemon. See Introduction to this Epistle. The R. V. rightly connects 'our' with both epithets.

2. Apphia. See Introduction to this Epistle.

sister: much better authenticated and more probable than A. V.'s 'beloved.'

Archippus. See Introduction to this Epistle.

fellow-soldier. See Phil. ii. 25, and note.

the church in thy house. Of such an assembly we read in Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15. See note on latter passage.

We see that the subject of this letter was deemed of sufficient importance for communication to the circle of Christian disciples.

3. Grace to you, &c. The form of greeting is identical with that in Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Eph. i. 2 (where see note); Phil. i. 2.

my prayers, hearing of thy love, and of the faith which 5
thou hast toward the Lord Jesus, and toward all the
saints; that the fellowship of thy faith may become 6
effectual, in the knowledge of every good thing which
is in you, unto Christ. For I had much joy and comfort 7
in thy love, because the hearts of the saints have been
refreshed through thee, brother.

Wherefore, though I have all boldness in Christ to 8

4-7. *Thanksgiving and prayer.*

The Apostle's thanksgiving at hearing of Philemon's faith and active aid to his fellow believers, and also his prayer for the increase of the same.

Paul follows his usual method of passing at once to an expression of thankfulness after the opening greeting. For his own views on the subject of thanksgiving see 2 Cor. iv. 15, ix. 11, 12; and cf. the passages in the Epistles contained in this volume with the notes. This is the only case in which a thanksgiving occurs in a purely personal letter, save in 2 Tim. i. 3.

4. making mention of introduces the idea of intercession, which follows in verse 6.

5. The order of the words here is not the natural one, and the inversion gives rise to a rhetorical figure called *chiasm*, of which there is another instance in Gal. iv. 4, 5. He is eager to mention the active love of Philemon, and this leads him to think of its source, viz. faith, which with its object is thus parenthetically introduced between love and *its* object.

6. the fellowship of thy faith seems best understood as referring to Philemon's kindly services to his fellow Christians, which may open his heart to understand still further the mysteries of the gospel, and the grace of Christ. Christ 'went about doing good,' and to follow his example is the surest way of learning to know him. Cf. Col. i. 9; Eph. iv. 13.

The reading 'in us' is preferred by Lightfoot, but **in you** has undoubted preponderance of authority, and does not confuse the sense. The growth of Philemon's character is the object of Paul's desire. Cf. for the idea Eph. iv. 15.

8-17. *Paul's personal plea for Onesimus.*

The plea for Onesimus, based rather on love than on authority. The Apostle identifies the erring but repentant slave with himself, and pleads as *in propria persona*.

8. He bases his entreaty on the revelation of Philemon's character that the reports of his habitual conduct have given.

boldness = 'freedom of speech'; see Eph. iii. 12, and note,

9 enjoin thee that which is befitting, yet for love's sake
I rather beseech, being such a one as Paul the aged,
10 and now a prisoner also of Christ Jesus: I beseech
thee for my child, whom I have begotten in my bonds,
11 Onesimus, who was aforetime unprofitable to thee, but
12 now is profitable to thee and to me: whom I have sent
back to thee in his own person, that is, my very heart:
13 whom I would fain have kept with me, that in thy behalf

---

also Col. ii. 15 note. As an apostle he has the right to dictate lines of proper conduct to the members of Christian churches.

9. for love's sake. A fine practical illustration of the great principle laid down in 1 Cor. xiii, 'love beareth all things, believeth all things, hopeth all things.' Cf. the opening and close of Pliny's letter quoted in the Introduction.

Paul the aged: or 'Paul an ambassador.' In the Greek the only difference between the two words is the presence or absence of the letter 'e.' The undoubted use of the ambassador idea in Eph. vi. 20 gives preference to that word's being employed here, as also does the sense of authority. It is more noteworthy that an honoured ambassador, to whom also has been granted the additional honour of being a prisoner, should so stoop to plead. If we read 'aged,' that, coupled with the thought of imprisonment, must be understood as adding pathos to the pleading, and the idea of authority falls into the background.

10. Mark the rhetorical device of withholding, as long as possible, the name of the person for whom he pleads.

whom I have begotten: for metaphor see 1 Cor. iv. 15, and Gal. iv. 19.

Onesimus: for the name and the play upon it that follows in verse 11 see Introduction to this Epistle. Note the fine feeling of Paul's association of Philemon with himself in joint interest in Onesimus.

12. Onesimus accompanied the letter; see Col. iv. 7-9.

my very heart. Cf. our use for persons of the terms 'dear heart,' 'sweetheart,' also Sir P. Sidney's song :—

> 'My heart in him keeps him and me in one;
> His heart in me my thoughts and fancies guides;'

and

> 'Thou art my love, my life, my heart.'—*To Anthea.*

13. in thy behalf: with a fine reference to Philemon's conduct to which he has already referred, as shewing that he feels sure

he might minister unto me in the bonds of the gospel:
but without thy mind I would do nothing; that thy 14
goodness should not be as of necessity, but of free will.
For perhaps he was therefore parted *from thee* for a 15
season, that thou shouldest have him for ever; no 16
longer as a servant, but more than a servant, a brother
beloved, specially to me, but how much rather to thee,
both in the flesh and in the Lord. If then thou countest 17
me a partner, receive him as myself. But if he hath 18
wronged thee at all, or oweth *thee* aught, put that to
mine account; I Paul write it with mine own hand, 19

---

his friend would choose to render these offices in person if he could. Onesimus has thus stood in his stead.

14. Paul feels there must not be so much as the appearance of constraint.

15. parted. It is a euphemistic expression. Paul does not say 'ran away,' that he may not rouse Philemon's anger by such a direct reference to his slave's fault, and may also point him to the higher Will, that has directed the whole course of events.

have: either means 'to have back,' or 'to have wholly,' and both ideas may be implied. Nor is there henceforth any limit to the service—it passes into eternal regions, and is no longer bound by earthly conditions. Thus Philemon has gained, not lost.

16. Paul here recalls the words of Christ in John xv. 15. Philemon has regained his slave, but he has a new gift in a devoted fellow disciple of Christ. Whether he remains technically a slave or not he is no more to be looked on merely *as* a slave.

17. a partner = 'a man with the truest fellow feeling,' 'a comrade.' Paul gives Titus the same title in 2 Cor viii. 23.

18–22. *Paul will be Philemon's guarantor, though the latter is his debtor. Love will win its way.*

Paul will stand guarantee for any loss Philemon may have sustained, though indeed the latter is deeply in Paul's own debt. The Apostle feels perfect confidence that his request will be granted, and looks forward to a speedy meeting.

18. Here again Paul refrains from naming the injury in definite terms.

19. The language is the formal one of a legal deed—'Paul's promissory note' (Vincent). The letter, it would seem, was all in his own handwriting, as contrasted with his ordinary custom

I will repay it: that I say not unto thee how that thou
20 owest to me even thine own self besides. Yea, brother,
let me have joy of thee in the Lord: refresh my heart in
21 Christ. Having confidence in thine obedience I write
unto thee, knowing that thou wilt do even beyond what
22 I say. But withal prepare me also a lodging: for I hope
that through your prayers I shall be granted unto you.

23 Epaphras, my fellow-prisoner in Christ Jesus, saluteth
24 thee; *and so do* Mark, Aristarchus, Demas, Luke, my
fellow-workers.

25 The grace of our Lord Jesus Christ be with your
spirit. Amen.

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of dictating to an amanuensis. Cf. 2 Thess. iii. 17; Col. iv. 18; Gal. vi. 11, and notes on these passages.

how that thou owest, &c. Philemon was Paul's own convert. Might not then any question of repayment be from the other side?

20. The word **brother** has in it a note of tender appeal. Cf. its use in Gal. iii. 15, vi. 1, 18. Commenting on the second of these passages Bengel says, 'A whole argument lies hidden under this one word,' which statement may be truthfully applied here.

let me have joy: or 'profit.' The Greek word here used, *onaimēn,* seems to have a probable playing reference to the name Onesimus, as the habit was a common Hebrew one. The word suggests the relation and duty of a son to his father.

21. Does Paul mean that Philemon may set his slave free? See Introduction.

22. Cf. Phil. ii. 24, and note. The Apostle would most likely travel to Colossæ via Philippi. Paul's contemplated visit would act as an additional incentive to Philemon to carry out his wishes. The word used for **lodging** does not necessarily mean in Philemon's house. The invitation to be his guest the Apostle leaves him to give—a fine instance of his true courtesy.

23–25. *Salutations and benediction.*

23, 24. For the names here mentioned see Col. iv. 10, &c., and notes there. The name of Epaphras is probably mentioned first as best known to Philemon.

For the particular form of the benediction see Gal. vi. 18.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS

PAUL and Timothy, servants of Christ Jesus, to all 1
the saints in Christ Jesus which are at Philippi, with the
bishops and deacons: Grace to you and peace from God 2
our Father and the Lord Jesus Christ.

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i. 1–2. *Opening salutation.*

The two names are coupled in the introductions to 2 Corinthians, Colossians, Philemon, 1 and 2 Thessalonians. Timothy had been with Paul when he first visited Macedonia, as related in Acts xvi. He had revisited it (Acts xix. 22, xx. 1, 4), and is now about to be sent again as Paul's representative (ii. 19–23).

The omission of the title 'apostle' shews Paul's intimate friendly terms with the church, where he does not need to stand upon authority.

servants of Christ Jesus occurs in a similar position only in Romans and Titus. It is a favourite title with him, as indicative of his loving devotion to his Lord.

bishops and deacons. This is the only instance in the letters of Paul (except the Pastorals) where these words occur in an official sense, though both 1 Corinthians (e. g. xii. 28) and Ephesians (iv. 11, 12) reveal a fairly well organized church, but we are not in a position to say that each was identical in its officers and their titles. 'Paul is a sower of ideas, not a methodical administrator; a despiser of ecclesiastical forms and of ritualism; a mighty idealist filled with Christian enthusiasm, and who knew no other church government than that of Christ himself inspiring his disciples with the knowledge of what they ought to say and do' (Réville).

This unique occurrence of these titles in a greeting of one of Paul's letters has given rise to much controversy. His general language

3 I thank my God upon all my remembrance of you,
4 always in every supplication of mine on behalf of you
5 all making my supplication with joy, for your fellowship
in furtherance of the gospel from the first day until now;
6 being confident of this very thing, that he which began
a good work in you will perfect it until the day of Jesus

---

is vague and without definite principle. On the two occasions on which he gives lists of those endowed with spiritual gifts he mentions neither 'bishops' nor 'deacons' among them (see Eph. iv. 11 and 1 Cor. xii. 5-11). Again, the word 'diaconate' is used of Christian service in the most wide sense, and includes himself and his activities. Neither can we definitely say that the offices of 'presbyter' and 'bishop are either identical or distinct. The 'bishop,' at least, had not its later ecclesiastical significance, for there are 'bishops' in the church at Philippi. Still, a process of development seems evident in this greeting, a process of differentiation had at all events commenced, and in the transition period that intervened between the apostolic age and that of the Catholic Church of the second century, we find the state of things here indicated expressly set forth in the *Teaching of the Twelve Apostles*, an interesting tractate written about the close of the first century. In it we find the apostle, who must not remain in one place longer than two days, the prophet, the bishop, and the deacon. The two latter are officers of local churches of lower standing than the two former. By the time we reach the Ignatian letters—in the second decade of the second century—these offices have already hardened into three distinct grades; but into these later developments it is not necessary to enter. The fact of the titles being here coupled, and nowhere else in Paul's letters, tends to indicate a later date for this Epistle.

i. 3-11. *Thanksgiving, commendation, and prayer.*
The Apostle thanks God continually for their zealous help in spreading the gospel, and he is certain their growth in the spiritual life will reach full maturity. He warmly commends their personal affection and service, and prays for them much intellectual, moral, and spiritual blessing.

5. fellowship: doubtless in its more general sense, embracing every form of it.

the first day refers to the introduction of the gospel to their city (Acts xvi).

6. the day of Jesus Christ may be almost called a technical term with Paul for the Lord's Second Advent. Sometimes it is shortened to 'the day' (as in 1 Thess. v. 4), sometimes 'that day'

Christ: even as it is right for me to be thus minded 7
on behalf of you all, because I have you in my heart,
inasmuch as, both in my bonds and in the defence and
confirmation of the gospel, ye all are partakers with me
of grace. For God is my witness, how I long after you 8
all in the tender mercies of Christ Jesus. And this I 9
pray, that your love may abound yet more and more
in knowledge and all discernment; so that ye may 10
approve the things that are excellent; that ye may
be sincere and void of offence unto the day of Christ;
being filled with the fruits of righteousness, which 11
are through Jesus Christ, unto the glory and praise
of God.

(2 Thess. i. 10), sometimes 'the day of Christ' (verse 10 below), sometimes 'the day of the Lord' (1 Thess. v. 2), sometimes 'the day of our Lord Jesus Christ' (1 Cor. i. 8).

7. I have you is better on grounds of grammar and sense than the variant of the margin 'ye have me.'

defence is, in the original, 'apology,' as in *The Apology of Socrates.*

confirmation is a technical, legal word for 'guarantee' or 'vindication' (see Deissmann, *Bible Studies*, p. 108, and Introduction, p. 40).

9. in knowledge. This prayer for knowledge is common to the three Epistles in this book. Cf. Eph. i. 17, 18, iii. 18, 19; Col. i. 9.

discernment. The word used here is not found again in all Paul's writings. It implies 'discriminating discernment'—a high spiritual gift.

10. approve the things that are excellent. The word translated 'to be excellent' means also 'to differ.' Hence arise two interpretations, that of the text, and that of the margin, 'to prove the things that differ.' It must be said that the latter interpretation follows better on the mention of spiritual discernment, such insight of love as guides to the decision of such difficult problems of practice as are discussed in 1 Corinthians.

void of offence may mean either 'without offence in oneself' or 'without offence toward others'—'without stumbling' or 'without putting stumbling-blocks in others' way.' The latter seems more in accord with the general sense of the passage.

the day of Christ: see verse 6, and note.

12 Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto
13 the progress of the gospel; so that my bonds became manifest in Christ throughout the whole prætorian guard,
14 and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more

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i. 12-17. *The state of the gospel in Rome. Persecution spells progress.*

His imprisonment has led to the conversion of many of his guards, and has emboldened his friends, while it has stirred up his rivals, so that on all sides the activity of preaching spreads.

12. progress: the word so rendered is believed to gain its meaning from the figure of pioneers cutting a way before an advancing army.

13. became manifest in Christ. It was his imprisonment *for Christ* that was important. Men would talk about the *reason* of his imprisonment. Paul is much more sane than Ignatius, and in his speech before Agrippa wishes all his hearers were like himself 'except these bonds.' The more hysterical writer of a later day describes himself as 'a prisoner in bonds which are a divine ornament' (Ignatius to Smyrna).

the whole prætorian guard. This was the imperial guard of ten thousand picked men, increased afterwards to sixteen thousand. Augustus organized it, and Tiberius placed all the cohorts in Rome in a fortified camp. The term 'pretorium' (used here) was used to denote the whole body of troops composing the guard, and so would mean here the soldiers who relieved one another in guarding Paul. Other usages of the word have been advocated (e.g. the camp, or barracks near the palace of Nero), but, if permissible, are certainly exceptional. Prof. Ramsay includes in the term 'the supreme imperial court,' a meaning that is not clearly supported in antiquity.

to all the rest: probably 'to the city at large.' The A. V. rendering 'in all other places' is wrong. The 'pretorium' was not a *place*, as has been shewn.

14. the brethren in the Lord, being confident though my bonds. Differences of translation arise here through the possibility of difference in the connexion of the words. The translation of the text is that followed by many, but it is a little difficult to give a clear meaning to 'being confident through my bonds.' At best it must mean that 'seeing how he bore his bonds they learned the secret of his truth.' Therefore it is better to put this directly by connecting 'in the Lord' with the words that abundantly bold to speak the word of God without fear. Some indeed preach Christ even of envy and 15 strife; and some also of good will: the one *do it* of 16 love, knowing that I am set for the defence of the gospel: but the other proclaim Christ of faction, not 17 sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether 18 in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. For I know that this 19 shall turn to my salvation, through your supplication

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follow, 'being confident in the Lord by reason of my bonds.' As he has already said, his bonds are eloquent.

16. In the A. V., following the traditional Greek text, these verses are reversed, so as to follow the order of the statements in verse 15; but it is a common rhetorical figure to invert the order of the reference in amplifying a statement. The translator of the text understands the words 'of love' and 'of faction' as qualifying the verb, but they may also be taken as complete classes, 'the men of love' and 'the men of faction.' So the American Revisers, in common with many interpreters, render 'They that are moved by love do it, . . . but they that are factious proclaim Christ, not sincerely.'

17. faction. The original word is derived from one that means 'a hired servant,' hence those who serve for hire—for their own gain, and so 'partisans.'

i. 18-26. *Christ the beginning and the end.*

In all ways Christ is magnified, and so Paul is more than content. Life and death have only value in relation to him, but for the Philippians' sake Paul has confidence that he will yet live on earth, and see them in the flesh once more.

18. A fine instance of Paul's optimism.

I rejoice. Here we have struck for the first time the dominant note of this Epistle—that of joy. We can almost see 'flash from his eyes the glow of his thanksgiving' (cf. i. 25, ii. 2, 17, 18, 28, 29, iii. 1, iv. 1, 4, 10).

19. What is **this?** Most reply, 'the afflictions he has endured,' but some 'the fact that Christ is preached.' The latter is less likely.

salvation is here used in its widest sense of the perfecting of his Christian life.

20 and the supply of the Spirit of Jesus Christ, according
to my earnest expectation and hope, that in nothing
shall I be put to shame, but *that* with all boldness, as
always, *so* now also Christ shall be magnified in my
21 body, whether by life, or by death. For to me to live
22 is Christ, and to die is gain. But if to live in the flesh,
—*if* this is the fruit of my work, then what I shall
23 choose I wot not. But I am in a strait betwixt the
two, having the desire to depart and be with Christ;

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the supply of: i. e. the supply *given by* the spirit of Jesus Christ.

20. earnest expectation. The picture underlying the original word is that of a man watching some object, with *his head turned away from* all other objects, so it signifies 'intentness.'

boldness: see Eph. iii. 12 and note.

21. There can be no finer comment on this grand verse than the magnificent closing lines of Mr. Myers' great poem *St. Paul*:—

> 'Yea, through life, death, through sorrow and through sinning,
> He shall suffice me, for he hath sufficed:
> Christ is the end, for Christ was the beginning;
> Christ the beginning, for the end is Christ.'

22. There are two or three ways of understanding the main clauses of this verse. First, that given in the text; secondly, that of the margin. 'But if to live in the flesh *be my lot*, this is the fruit of my work; and what I shall choose I wot not.' If this is correct, it is difficult to understand the omission of the words supplied. Lightfoot would make the first clause a question: 'But what if my living in the flesh is to bear fruit?' It is possible on any rendering to understand 'What shall I choose?' as an abrupt question, as the margin of the R. V. indicates.

I wot not = 'I know not.' This Old English form is common in the A. V. In Anglo-Saxon the pres. infin. was 'witan,' pres. indic. 'wat,' past 'wiste.' In Old English the forms (used in A. V.) were 'wot' and 'wist' respectively. In Gen. xxiv. 21 we have 'to wit whether'; in Joshua ii. 5, 'I wot not,' and in ii. 4, 'I wist not.' Cf. also 2 Cor. viii. 1 and Acts iii. 17. The translation 'I know not' is not in accordance with the N. T. usage of the original word. In every other case it is rendered by 'declare' or 'make known,' as in iv. 6 of this Epistle, 'let your requests be made known.' And that sense is perfectly good here, indeed even more forcible. The R. V. margin gives it.

for it is very far better: yet to abide in the flesh is 24
more needful for your sake. And having this confidence, 25
I know that I shall abide, yea, and abide with you all,
for your progress and joy in the faith; that your glorying 26
may abound in Christ Jesus in me through my presence
with you again. Only let your manner of life be worthy 27
of the gospel of Christ: that, whether I come and see
you or be absent, I may hear of your state, that ye stand
fast in one spirit, with one soul striving for the faith of
the gospel; and in nothing affrighted by the adversaries: 28
which is for them an evident token of perdition, but of
your salvation, and that from God; because to you it 29
hath been granted in the behalf of Christ, not only to

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25. abide. The first verb is a simple and the second a compound form. The first simply speaks of continuance in life, the second of fellowship with others. The latter is the important thought in the present connexion.

26. glorying is the 'ground,' not the 'act,' of glorying. The sphere is important. It is not 'according to the flesh' (2 Cor. xi. 18) 'in men' (1 Cor. iii. 21), 'in appearance' (2 Cor. v. 12), but 'in Christ Jesus.'

i. 27–30. *The need and power of a consistent life of service and of suffering.*

27. let your manner of life be: *lit.* 'be citizens.' For the word cf. Acts xxiii. 1: 'I have exercised my citizenship with a good conscience.' Paul was at the centre of the great Empire, and had more clearly before him than ever the privileges of a Roman citizen. Philippi was a 'colony,' and so its citizens would easily grasp the idea underlying the word. Cf. iii. 20.

in one spirit, with one soul. The former word is both higher and wider than the latter. The 'spirit' is 'the point from which the whole personality is moved Godward' (Vincent).

striving for the faith of the gospel. Some would personify 'faith,' and understand the meaning to be that of 'striving in concert with faith'; but the more natural interpretation is that of the text, taking 'faith' in its widest sense as embracing the whole manifestation of the Christian life.

28. token of perdition: because of the powerlessness of the adversaries to overthrow the Divine work, and so that they must be destroyed with their ineffective works.

30 believe on him, but also to suffer in his behalf: having
the same conflict which ye saw in me, and now hear to
be in me.

2 If there is therefore any comfort in Christ, if any
consolation of love, if any fellowship of the Spirit, if
2 any tender mercies and compassions, fulfil ye my joy,
that ye be of the same mind, having the same love,
3 being of one accord, of one mind; *doing* nothing through
faction or through vainglory, but in lowliness of mind
4 each counting other better than himself; not looking
each of you to his own things, but each of you also to
5 the things of others. Have this mind in you, which
6 was also in Christ Jesus: who, being in the form of

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29. Suffering brings assurance; cf. Browning:—

> 'How could saints and martyrs *fail* see truth
> Streak the night's blackness?'
> *The Ring and the Book* ('the Pope'), l. 1827.

30. now hear: from this letter and from Epaphroditus.

ii. 1–11. *The mind of Christ—seen in his voluntary humiliation—should be found also in his disciples.*

The true evidence of a Christian spirit is to be seen in the unanimity, love, and humility that characterize the disciples, for this is the best witness, that they have caught the mind of the Master, who for their sakes willingly stripped himself of all his rightful glory, and stooped even to the cross of shame for their sakes. From the cross he rose to higher glory and universal empire.

1. The earnestness of the appeal seems to arise from the Apostle's fear of internal dissensions (cf. verse 14, iv. 2, 5, 7).

5. What is pointed to is obviously both Christ's lowliness and self-denial.

6. form is confessedly an inadequate rendering of the Greek word, but a better is impossible to find. The word denotes an adequate presentation of the essential nature of that which is represented. It occurs again in the next verse.

being is not the simple verb 'to be,' though often used as practically equivalent to it. The rendering of the margin 'being *originally*' is only *sometimes* the meaning of the word.

The majority of modern commentators render, 'did not reckon existence in the way of equality with God a thing to be greedily clutched.'

God, counted it not a prize to be on an equality with
God, but emptied himself, taking the form of a servant, 7
being made in the likeness of men; and being found 8
in fashion as a man, he humbled himself, becoming
obedient *even* unto death, yea, the death of the cross.
Wherefore also God highly exalted him, and gave unto 9
him the name which is above every name; that in the 10

7. emptied himself. The Greek word for 'emptied' (*ekenōsé*) is that from which the technical theological term 'Kenosis' comes; and out of this passage, almost out of this word, has been built up a theory of the human personality of Christ. It seems very doubtful whether any such subtle meaning was in the mind of the writer when he used the word, and certainly it has been frequently overstrained. As a correlative to this passage see Col. i. 18-20 and ii. 9. The whole immediate purport of this passage is that of practical exhortation. The A. V. 'made himself of no reputation' is a marvellous instance of the occasional fitness of a paraphrase unwarranted by the original. It sums up the earthly life of Christ in an unforgettable phrase.

likeness. It is noteworthy that the word 'form' is not here repeated—and it is only his resemblance to men that is asserted. 'To affirm likeness is at once to assert similarity and to deny sameness' (Dickson, Baird Lect., 1883).

8. fashion is also a word that refers to the outward. The difference between form and fashion is evidenced in such compounds as in Rom. viii. 29, 'conformed to the image of his son'; iii. 10 of this Epistle, 'conformed unto his death'; contrasted with 1 Pet. i. 14, 'not fashioning (a compound verb) yourselves according to your former lusts.'

9. gave: cf. verse 6 above. He received as a gift what he refused to clutch as a prize.

the name. Many explanations are offered, but none is decisive. Some say 'Jesus,' others 'Lord,' others 'Son,' others 'Jesus Christ,' while Lightfoot holds it simply means 'dignity.' It has been supposed that there is a reference to the custom of bestowing new names at crises of individuals' history, as in the cases of Abraham and Israel; cf. also Rev. ii. 17 and iii. 12.

10. in the name. As in the O. T. usage the 'name' covers the whole person, so this phrase implies a whole-hearted allegiance to Jesus. Deissmann finds the same phrase used in the oath of fealty to the emperor[1].

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[1] *Bible Studies*, p. 197.

name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth,
11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and
13 trembling; for it is God which worketh in you both to
14 will and to work, for his good pleasure. Do all things
15 without murmurings and disputings; that ye may be blameless and harmless, children of God without blemish

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things **in heaven,** &c. As will be noticed from the italics, it is a question whether these adjectives are to be rendered as masculine or neuter. They may denote 'beings' as correctly as 'things.' Lightfoot upholds the latter rendering as being more universal. If 'beings under the earth' be the rendering, the reference may be to the departed in Hades.

11. to the glory of God the Father is dependent on 'confess.'

ii. 12-18. *How to live as God's luminaries. Paul's joy.*
The inward spirit and outward conduct of those who as God's luminaries are to light the world's darkness. The Apostle's honour and joy. The Philippians are to manifest even greater care, when the Apostle is absent from them, in obeying the Divine will and co-operating with the Divine Spirit. Thus shall their witness prove effective in the world, and bring joy to Paul's heart, even if it mean for him the martyr's crown.

12. So then. The obedience of Christ, named in verse 8, is to find its reflex in them.

13. Here also there is an analogy with the life of Christ. He did 'the will of the Father.'

his good pleasure is to be understood of His Fatherly love and tenderness.

14. disputings. Where the word is used elsewhere by Paul it is rendered by 'reasonings,' generally of a disputatious nature (cf. Rom. i. 21, xiv. 1; 1 Cor. iii. 20)—perhaps criticisms of a captious character.

15, 16. Cf. Matt. v. 14-16, and Browning, *Muléykeh.*

> 'God gives each man one life, like a lamp, then gives
> That lamp due measure of oil: lamp lighted—hold high, wave wide
> Its comfort for others to share!'

in the midst of a crooked and perverse generation,
among whom ye are seen as lights in the world, holding 16
forth the word of life; that I may have whereof to glory
in the day of Christ, that I did not run in vain neither
labour in vain. Yea, and if I am offered upon the 17
sacrifice and service of your faith, I joy, and rejoice with
you all: and in the same manner do ye also joy, and 18
rejoice with me.

But I hope in the Lord Jesus to send Timothy shortly 19
unto you, that I also may be of good comfort, when
I know your state. For I have no man likeminded, who 20
will care truly for your state. For they all seek their 21
own, not the things of Jesus Christ. But ye know the 22

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run . . . labour. The former (cf. Gal. ii. 2) is certainly a metaphor from the athlete's life, and Lightfoot thinks the second word refers also to the severity of 'training.'

17. offered. The correct rendering is given in the margin 'poured out as a drink-offering,' and is derived from the ritual of heathen sacrifice.

upon may also be rendered 'in addition to.'
Lightfoot's explanation of the passage makes the Philippians the priests, offering their faith to God, on which sacrifice it is probable Paul's blood will be poured as a libation. This seems far better than the ordinary one which sees in Paul the priest, and in his apostolic activity the ministry, while he will pour out his own blood on the sacrifice he offers.

rejoice with. Some render 'congratulate,' a meaning which the word does bear, but which does not seem suitable here.

18. There is a close parallel between this passage and one in the Epistle of Ignatius to the Romans, where he writes, 'Nay, grant me nothing more than that I be poured out a libation to God, while there is still an altar ready; that forming yourselves into a chorus in love ye may sing to the Father in Jesus Christ.'

ii. 19-24. *Probable visit of Timothy, his commendation—and Paul's hope to follow in person.*

20. truly: 'naturally,' as a parent does. Timothy would have such a feeling, as he was associated with Paul in founding the church.

21. they all. The charge is sweeping, but we cannot explain it, or discover who were embraced in it.

proof of him, that, as a child *serveth* a father, *so* he
23 served with me in furtherance of the gospel. Him
therefore I hope to send forthwith, so soon as I shall see
24 how it will go with me: but I trust in the Lord that
25 I myself also shall come shortly. But I counted it
necessary to send to you Epaphroditus, my brother and
fellow-worker and fellow-soldier, and your messenger and
26 minister to my need; since he longed after you all,
and was sore troubled, because ye had heard that he was
27 sick: for indeed he was sick nigh unto death: but God
had mercy on him; and not on him only, but on me
28 also, that I might not have sorrow upon sorrow. I have
sent him therefore the more diligently, that, when ye see
him again, ye may rejoice, and that I may be the less
29 sorrowful. Receive him therefore in the Lord with all
30 joy; and hold such in honour: because for the work of
Christ he came nigh unto death, hazarding his life

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22. with me. We might have expected 'me,' but probably Paul's sense of comradeship, and still more the thought of the Father whom they both serve, altered the language.

ii. 25-30. *Suffering and mission of Epaphroditus.*

The immediate mission of Epaphroditus, who has suffered much in Christ's service, and in fulfilling their commission.

25. Epaphroditus was probably the bearer of the letter. He is mentioned only here, unless the form Epaphras (Col. i. 7 and iv. 12) be a contraction of the name, and the two be identical, which is most improbable. It is not at all likely that a Colossian should be a messenger of the Philippian church. The name was a common one.

messenger, i. e. 'apostle,' is not used here in its official sense.

28. more diligently: 'with the greater speed.'

the less sorrowful. A pathetic phrase, shewing that many troubles still remain Paul's portion.

30. nigh unto death. The original is not the same as that in verse 27, which is more correctly rendered 'was sick in a way nearly resembling death'—the form is very peculiar, and may be due to Luke.

hazarding. A genuine gambler's word. The word from which to supply that which was lacking in your service toward me.

Finally, my brethren, rejoice in the Lord. To write **3**
the same things to you, to me indeed is not irksome, but
for you it is safe. Beware of the dogs, beware of the 2
evil workers, beware of the concision: for we are the 3

---

it is derived, meaning 'reckless,' gave the name to the voluntary visitors to the sick in the early church, who are well described in Kingsley's *Hypatia*, chap. v. Paul may have had the idea suggested by seeing the soldiers play at dice, which latter word he uses in Eph. iv. 14, rendered 'sleight' in our version. The 'not regarding' of the A.V. comes from a reading of several MSS. which alters the Greek word by the insertion of one letter.

iii. 1ª. '*Rejoice.*'

These words stand alone. Whether we are to say that Paul meant now to end the letter or not, they have no connexion with what either immediately precedes or follows them.

Finally: *lit.* 'as to what remains.' This may either mean 'finally' (cf. 2 Cor. xiii. 11), 'henceforth' (cf. Mark xiv. 41 Gr.), or 'besides' (cf. 1 Thess. iv. 1). It seems to have been used by Paul as a connective when passing on to some new subject. It cannot, in itself, be taken as a certain indication that he meant to close his letter forthwith (cf. Eph. vi. 10 and note).

iii. 1ᵇ-3. *A warning against false teachers.*

To write the same things. This seems to refer to the contents of a letter or letters, which we do not possess. Polycarp in his letter to the Philippians refers to Paul's 'letter' or 'letters.' The word is in the plural, but the usage is not sufficiently determined to enable us to decide whether this denotes one letter or more. There can, I think, be little question that Paul wrote many more letters than we possess (see 1 Cor. v. 9; 2 Cor. x. 10, 11; 2 Thess. ii. 15, iii. 17, and verse 18 of this chapter, and notes there), and therefore there can be no real difficulty in seeing here a reference to one of these.

2. Beware of: 'look out for.' The verb simply means 'behold,' but with a note of caution.

dogs was a general term of contempt with Jew and Gentile, and denoted generally shamelessness and uncleanness.

concision. The word is not used elsewhere in Scripture. It signifies that the mere observance of the rite of circumcision, without a corresponding faith and inward obedience, was no better than an act of physical mutilation (cf. Gal. v. 12 and note).

circumcision, who worship by the Spirit of God, and
glory in Christ Jesus, and have no confidence in the
4 flesh: though I myself might have confidence even in
the flesh: if any other man thinketh to have confidence
5 in the flesh, I yet more: circumcised the eighth day,
of the stock of Israel, of the tribe of Benjamin, a
6 Hebrew of Hebrews; as touching the law, a Pharisee; as
touching zeal, persecuting the church; as touching
the righteousness which is in the law, found blameless.
7 Howbeit what things were gain to me, these have I

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iii. 4-6. *Paul's possibilities of carnal boasting in the light of legalism.*

4. In this passage Paul emphasizes what he has sacrificed. He knows the price he paid. He had all the things those men count valuable in a pre-eminent degree. The words are stronger than the translation shews, 'I myself *having confidence.*' He puts himself back in thought to the days before his conversion (cf. Gal. ii. 15).

5. circumcised the eighth day: in accordance with the original covenant (Gen. xvii. 12), while an Ishmaelite was circumcised in his thirteenth year (Gen. xvii. 25).

of the stock of Israel: the premier tribe, the God-given name (Gen. xxxii. 28) of whose founder had become the name of the nation.

of the tribe of Benjamin. Benjamin was the son of Jacob's favourite wife; and from this tribe arose the first king, whose royal name Paul himself had borne. This tribe led the vanguard of the army, and inspired the battle-cry, 'After thee, Benjamin' (see Judges v. 14).

a Hebrew of Hebrews: a man of unmixed stock. He had been brought up speaking the sacred tongue.

6. blameless: i. e. according to human standards.

iii. 7-14. *All fades save Christ, and life in Christ is the one great goal.*

All things formerly prized sink into insignificance alongside Christ, to be found in whom, and to be indued with his righteousness is the one worthy end in life. Paul will strive through fellowship with his death to attain a share in his resurrection. Such a life is one continual race in which he is upheld by the hand of him whose side he is seeking to attain.

7. gain: rather 'gains,' as in the margin, reckoning the individual items in the above list. This also emphasizes the contrast of the word 'loss.'

counted loss for Christ. Yea verily, and I count all 8
things to be loss for the excellency of the knowledge of
Christ Jesus my Lord: for whom I suffered the loss of
all things, and do count them but dung, that I may gain
Christ, and be found in him, not having a righteousness 9
of mine own, *even* that which is of the law, but that
which is through faith in Christ, the righteousness which
is of God by faith: that I may know him, and the 10
power of his resurrection, and the fellowship of his
sufferings, becoming conformed unto his death; if by 11
any means I may attain unto the resurrection from the
dead. Not that I have already obtained, or am already 12
made perfect: but I press on, if so be that I may
apprehend that for which also I was apprehended by

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8. dung. The word has either this meaning, or designates 'leavings of the table.' In any case 'refuse,' as the margin reads, covers the idea.

9. in him: cf. the frequent usage of 'in Christ' in Ephesians. If there could be such a thing as a righteousness springing from legal obedience he discards it.

by faith: rather, 'resting upon faith.'

10. the power of his resurrection: as an inward experience (cf. Col. iii. 1–4; Eph. ii. 5, 6), as is also 'the fellowship of his sufferings' (cf. Col. i. 24).

becoming conformed unto his death. The phrase indicates a process. For the thought cf. 1 Cor. xv. 31; 2 Cor. iv. 10.

11. resurrection. The word used is an unusual compound of the ordinary one, but no special shade of meaning can be attached to it.

12. Fully expressed the words would read, 'I say not that I have already obtained.' Many answers have been given to the question, 'What is it that he has not obtained?' The most satisfactory reply is, 'All that the preceding verses describe,' which is more clearly stated in the words, 'or am already made perfect.'

I press on: *lit.* 'pursue,' so that the A. V. 'follow after' is better than the R. V.

apprehend. The reading of the American Revisers, 'lay hold on . . . laid hold on,' is better, as it escapes the ambiguity of the word 'apprehend.'

I was apprehended refers to his conversion. The tense of the original marks a definite and single act.

13 Christ Jesus. Brethren, I count not myself yet to have
apprehended: but one thing *I do*, forgetting the things
which are behind, and stretching forward to the things
14 which are before, I press on toward the goal unto the
15 prize of the high calling of God in Christ Jesus. Let us
therefore, as many as be perfect, be thus minded: and

The rendering of the margin, 'if so be that I may apprehend, seeing that also I was apprehended,' is the interpretation of many, while some prefer 'wherefore' instead of 'seeing that.'

13. yet. The MS. evidence for the omission of 'yet' is very strong.

stretching forward is a graphic word from the foot-race (cf. our modern sporting phrase 'the home-stretch'). The attitude is well represented in a familiar Greek statue of the racer. Bengel puts the idea well: 'The eye outstrips and draws onward the hand, and the hand the foot.'

14. goal. The word in the original is not the technical one for the 'goal,' but means a 'mark'—that on which the eye is bent.

prize. The verb formed from the word in the original is found in Col. ii. 18, iii. 15, where see notes.

high calling: rather, 'upward.' It marks the continual upward movement of the Christian life—the future to which God is ever summoning. With reference to this Divine voice the words of Tennyson might well be used:—

'He, that ever following her commands,
On with toil of heart and knees and hands,
Thro' the long gorge to the far light has won
His path upward, and prevailed,
Shall find the toppling crags of duty scaled
Are close upon the shining table-lands
To which our God Himself is moon and sun[1].'

iii. 15—iv. 1. *The conduct of citizens of the heavenly city.*

The spirit just described is that which should mark all Christians, and wherever uncertainty exists God will make the way clear. Some shame their profession, but have no real part in its privileges. Heaven is the true disciple's home—his heart is set on the presence of its Lord, whose glory he will share, therefore steadfastness is the hall-mark of the kingdom.

15. perfect. In verse 12 the Apostle had spoken of himself as 'not yet made perfect.' The word seems to convey the idea of those who are sincerely seeking the Christian perfection their Lord enjoined (Matt. v. 48), accepting that as their goal. Some understand it as 'advanced in Christian experience.' It is used in

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[1] *Ode on the Death of the Duke of Wellington.*

if in anything ye are otherwise minded, even this shall
God reveal unto you: only, whereunto we have already 16
attained, by that same *rule* let us walk.

Brethren, be ye imitators together of me, and mark 17
them which so walk even as ye have us for an ensample.
For many walk, of whom I told you often, and now tell 18
you even weeping, *that they are* the enemies of the cross
of Christ: whose end is perdition, whose god is the 19
belly, and *whose* glory is in their shame, who mind
earthly things. For our citizenship is in heaven; from 20
whence also we wait for a Saviour, the Lord Jesus
Christ: who shall fashion anew the body of our humilia- 21

---

the sense of 'mature' in 1 Cor. ii. 6, and of absolute perfection of nature in Matt. v. 48.

Here we have another beautiful instance of Paul's perfect courtesy, as well as humility, in associating himself with those to whom he is writing in this exhortation.

ye are otherwise minded. This covers a very wide possibility of difference, ignorance, or uncertainty in any matter of thought or conduct.

16. Conduct must keep pace with knowledge.

18. many. We do not know whom. Most understand the reference to be to nominal Christians of immoral life, some to Judaizers, and one or two of the latest commentators to the heathen, since they consider the Philippian church too pure to have such blots on its fellowship.

often: either by word of mouth or in former letters (see verse 1 and note).

19. whose god is the belly: Epicures, who 'lived to eat' (cf. Rom. xvi. 18; 2 Pet. ii. 13).

20. citizenship is in heaven actually as well as ideally.

a Saviour: rather, '*as* Saviour.'

21. fashion anew. The fashion is to be different, but the identity is to remain. Cf. 1 Cor. xv. 35–38.

body of humiliation. A phrase descriptive of its present weakness and imperfection, but not contemptuous, as in the erroneous translation of the A. V. Cf. T. H. Gill:—

> 'O mighty grace, our life to live
> To make our earth divine!
> O mighty grace, thy heavens to give,
> And lift our life to Thine.'

tion, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

4 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

2 I exhort Euodia, and I exhort Syntyche, to be of the
3 same mind in the Lord. Yea, I beseech thee also, true
yokefellow, help these women, for they laboured with
me in the gospel, with Clement also, and the rest of my
fellow-workers, whose names are in the book of life.

4 Rejoice in the Lord alway: again I will say, Rejoice.
5 Let your forbearance be known unto all men. The
6 Lord is at hand. In nothing be anxious; but in every-

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to subject all things: cf. Eph. i. 22.

iv. **1. wherefore:** in view of all that has been stated in chap. iii.

longed for. Another pathetic word in which we may catch the passion of grief caused by separation.

iv. 2, 3. *Counsels of reconciliation.*

Euodia and Syntyche are both fairly common names of women. Acts xvii. 4-12 shew how the women of Macedonia received the gospel.

3. true yokefellow. Many attempts have been made to identify this person. Lightfoot supposes it to be Epaphroditus; but if he was the bearer of the letter it was most unlikely to address him thus in it, and still more so, if he was not to follow till later. Other names suggested are purely conjectural. Some would understand it of Paul's wife, and Renan of Lydia, but the adjective is masculine. The best suggestion seems to be that which reads the Greek word rendered 'yokefellow' as a proper name, translating, 'I beseech thee also, Synzygus, who art rightly so named.' Such descriptive or punning names were common, e.g. Onesimus (profitable), Onesiphorus (help-bearer), Chrestus (excellent).

laboured: cf. i. 27. The word implies share in risk and suffering.

book of life. Elsewhere the phrase occurs in the N. T. only in the Book of Revelation, where it is frequent. Its origin is in the language of the O. T.; cf. Exod. xxxii. 32, 33; see also Luke x. 20.

iv. 4-9. *Various exhortations and benedictions.*

6. For similar exhortations see Eph. vi. 18, v. 20, and Col. i. 3.

thing by prayer and supplication with thanksgiving let
your requests be made known unto God. And the 7
peace of God, which passeth all understanding, shall
guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatso- 8
ever things are honourable, whatsoever things are just,
whatsoever things are pure, whatsoever things are lovely,
whatsoever things are of good report; if there be any
virtue, and if there be any praise, think on these things.
The things which ye both learned and received and 9
heard and saw in me, these things do: and the God of
peace shall be with you.

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7. peace of God: cf. Col. iii. 15, though this phrase only occurs here in N. T.

which passeth is rather 'surpasseth every thought,' the contrast apparently being between the conflicting turmoil of human reasoning and the quiet atmosphere of trust in the Divine guidance. This seems a much more satisfactory interpretation than the ordinary one, which sees in the words a mere statement that the peace of God is something the human mind cannot grasp. This would not be helpful, while the other is eminently practical and in conformity with the context.

shall guard. The metaphor is military. Vincent quotes appropriately Tennyson's *In Memoriam*, stanza cxxvi:—

'Love is and was my king and lord,
And will be, though as yet I keep
Within his court on earth, and sleep
Encompassed by his faithful guard,

And hear at times a sentinel
Who moves about from place to place,
And whispers to the worlds of space,
In the deep night, that all is well.'

8. honourable: better 'reverend' of the margin—the things that inspire reverence. Matthew Arnold's rendering 'nobly serious' is good.

pure in the widest possible relation.

of good report: *lit.* 'fair-sounding'—things that are essentially worthy.

think on: rather, 'carefully estimate the value of.'

10 But I rejoice in the Lord greatly, that now at length
ye have revived your thought for me; wherein ye did
11 indeed take thought, but ye lacked opportunity. Not
that I speak in respect of want: for I have learned, in
12 whatsoever state I am, therein to be content. I know
how to be abased, and I know also how to abound: in
everything and in all things have I learned the secret
both to be filled and to be hungry, both to abound and
13 to be in want. I can do all things in him that strength-
14 eneth me. Howbeit ye did well, that ye had fellowship
15 with my affliction. And ye yourselves also know, ye
Philippians, that in the beginning of the gospel, when I
departed from Macedonia, no church had fellowship
with me in the matter of giving and receiving, but ye

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iv. 10-20. *Praise of generosity. Prayer for reward. Benediction.* Praise of the Philippians' generosity. Statement of his own self-sufficiency in Christ. Prayer for their being recompensed of God, and benediction.

10. ye have revived. The image contained in the original word is that of a tree putting forth fresh shoots in spring.

11. in respect of want. Lightfoot's paraphrase is good, 'in language dictated by want.'

in whatsoever state is better rendered 'in all the circumstances of the present state.'

content: 'self-sufficing.' A favourite word in the Stoic philosophy. Paul's self-sufficiency has a source outside himself.

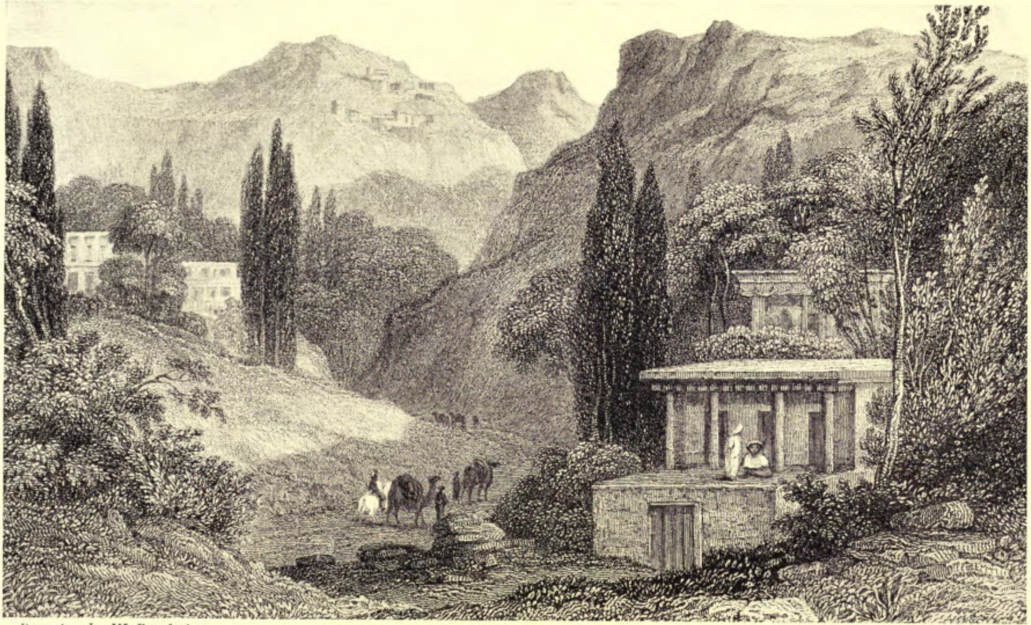
12. to abound: i. e. 'to have abundance,' not 'to have too much.'

14. Again his courtesy is evident, lest by speaking of his self-sufficiency he should seem to despise their gifts.

well: better, 'ye did nobly.' The deed was not only generous but lovely.

had fellowship with: 'went shares with' (Lightfoot); cf. Gal. vi. 6. This was the old sense of 'communicate' (A. V.), and Vincent quotes Ben Jonson, 'thousands that communicate our loss.'

15. in the matter of: 'as to an account of.' The metaphor is a mercantile one. They had 'opened an account' of generosity with him, of which their giving is the 'credit' and his receiving the 'debt' side respectively. See below, verse 17.



Drawing by W. Brockedon

KHONOS, THE ANCIENT COLOSSÆ

only; for even in Thessalonica ye sent once and again 16
unto my need. Not that I seek for the gift; but I seek 17
for the fruit that increaseth to your account. But I have 18
all things, and abound: I am filled, having received
from Epaphroditus the things *that came* from you, an
odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall fulfil every need of 19
yours according to his riches in glory in Christ Jesus.
Now unto our God and Father *be* the glory for ever and 20
ever. Amen.

Salute every saint in Christ Jesus. The brethren 21
which are with me salute you. All the saints salute 22
you, especially they that are of Cæsar's household.

The grace of the Lord Jesus Christ be with your spirit. 23

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16. in Thessalonica: cf. Acts xvii. 1–9.

17. account: carrying on the idea of verse 15. Perhaps also 'fruit' may be understood as 'interest,' as the word is not uncommonly employed in that sense.

18. But. 'And' is a more suitable rendering of the connective here.

a sacrifice: i.e. 'the thing sacrificed.'

19. in glory is much better connected with the verb 'shall fulfil.' 'My God shall gloriously fulfil every need.' The usage of the Greek is against the common rendering.

iv. 21–23. *Salutations and closing benediction.*

21. This may be a direction to the readers of the letter, probably the officials of the church (i. 1).

22. Cæsar's household includes all the dependants of the palace, whatever their rank. Some of these may be named in Rom. xvi; see notes there.

APPENDIX A

THE EPISTLE TO THE LAODICEANS.

A TRANSLATION.

PAUL, an Apostle, not of men nor by man, but by Jesus Christ, to the brethren who are at Laodicea: Grace to you and peace from God our Father, and from the Lord Jesus Christ.

I thank my God in every prayer of mine because ye are abiding steadfast in Him, and persevering in His works, looking for the promise in the day of judgement. Neither let the vain words of some deceive you, who introduce another teaching that they may turn you away from the truth of the Gospel which is preached by me. And now God will bring it to pass, that my affairs (or persons) [turn out to] the furthering of the Gospel, and are acting and producing the graciousness of works which belong to the safety of the eternal life[1]. And now are my bonds manifest, which I suffer in Christ; in which I am glad and rejoice. And this falls out to me unto eternal salvation, which is effected by your prayers and by the help of the Holy Spirit, whether through life or through death. For to me to live is [life] in Christ, and to die is gain. And He will bring that same thing to pass in you by His mercy, that ye may have the same love and be of one mind. Therefore, beloved, as ye have heard in my presence, so hold fast and do in the love of God, and you will have life for ever, for it is God who worketh in you. And do without hesitation whatever ye do. And finally, beloved, rejoice in Christ and beware of those who are greedy of gain. Let all your prayers be open before God, and be ye constant in the mind of Christ. And whatsoever is noble, and true, and chaste, and upright, and lovely do. And what you have heard and received, hold in your heart, and you shall have peace. The saints salute you. The grace of the Lord Jesus be with your spirit. And see that the

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[1] This sentence is very obscure, and Lightfoot supposes some words have been omitted, and that the latter part of the sentence belongs to another, the beginning of which has been lost.

Colossians' letter be read to you [and this letter also to the Colossians].

The Latin text of the above Epistle exists in a large number of MSS. There is considerable variation in the text, and also in the position of the letter. It is most frequently found immediately after Colossians, but sometimes after Hebrews, and not uncommonly quite at the end of the New Testament; occasionally it is found in other places.

Lightfoot argues that there must have been a Greek original, both from the peculiar construction of the Latin, and also from the fact that the quotations of which it is so full were not made from existing Latin texts of Paul's Epistles. Besides, such a letter was known to Greek writers, and its title appears in the list of New Testament books given in the *Muratorian Fragment* (about 170 A.D.). It seems to have been very early and very generally regarded as a forgery, though, as Lightfoot says, it is difficult to assign a reason, except the wish to supply the letter mentioned in Col. iv. 16. It has no doctrinal peculiarities to uphold nor heretical opinions to proclaim. 'Thus,' he concludes, 'it is quite harmless, so far as falsity and stupidity combined can ever be regarded as harmless.'

APPENDIX B

THE RELATION OF THE EPISTLE TO THE EPHESIANS TO OTHER NEW TESTAMENT WRITINGS.

A. The Epistle to the Colossians.

B. The Fourth Gospel.

A. *The Epistle to the Colossians.*

THE most superficial reading of the Epistles to the Ephesians and the Colossians reveals a strong resemblance between the letters. Indeed, this feature of similarity of contents and language may appear to many the most striking one in the comparison. Yet a more careful examination will shew that the differences are no less remarkable and noteworthy than the instances of verbal and all but verbal coincidence. The clearest way in which to illustrate these statements is to read a few of the more striking parallels side by side. Let us take the following:—

EPH. i. 1, 2.	COL. i. 1, 2.
PAUL, an apostle of Christ Jesus through the will of God, to the saints which are at Ephesus, and the faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.	PAUL, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the saints and faithful brethren in Christ *which are* at Colossæ; Grace to you and peace from God our Father.

These are almost identical, save that Timothy is associated in the greeting to Colossæ, as is natural, if the view that the Ephesian Letter was a circular one is correct, for Paul would not be then so likely to associate the name of one of his companions, thus giving a directly personal note to a letter that was designed to bear a more general character. It may be dangerous to assign a reason for the inclusion of 'the Lord Jesus Christ' in the one case, and not in the other, but there may have been a distinct purpose in emphasizing the unity and majesty of the Father to a people who were ready to confuse the nature of the Godhead, and by their theories to lessen, while they thought they were increasing, His glory. Again :—

Eph. iv. 20-24.	Col. iii. 9, 10.
But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth.	Seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created him.

Eph. v. 3-8.	Col. iii. 5-8.
But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord.	Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience; in the which ye also walked aforetime, when ye lived in these things. But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your mouth.

In this instance also the Ephesian form is the longer and more elaborate, as would be natural in a letter addressed to a much larger number, and also to those who were to receive as well the shorter letter. It is interesting to notice how the one often serves as an explanatory commentary upon the other, e.g. in Colossians we read, 'after the image of Him that created him.' Could there be any question as to who that Creator was? The form in Ephesians leaves no uncertainty, and adds a statement of the spiritual nature of the new manhood, 'which after God hath been created in righteousness and holiness of truth.' In the case of the moral evils denounced, it would seem as if, for once, the Apostle saw greater danger of false teaching affecting those to whom the General Epistle is sent than those to whom the particular one is directed, for in Ephesians we have the words introduced, 'Let no man deceive you with empty words.' We know, however, that forms of teaching, which led to immoral practices, were prevalent throughout the whole district, so that this warning is generally applicable, and does not invalidate the contention that, on the whole, the Colossian Epistle is the more controversial of the two. Again:—

Eph. v. 18–21.	Col. iii. 16, 17.
And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ.	Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

Here the connexion is different in each case. In the one, the thought of the evil excitement, associated with the festivals of heathenism, is contrasted with the spiritual joys of the new faith, while in the other the educative value of sacred song, as serving to store the mind with Divine truth, is the reason alleged for its practice. Again:—

Eph. v. 22, vi. 1–9.	Col. iii. 18—iv. 1.
Wives, *be in subjection* unto your own husbands, as unto the Lord. . . . . Children, obey your parents in the Lord: for this is right. Honour thy father and mother	Wives, be in subjection to your husbands, as is fitting in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well-pleasing in the

EPH. v. 22, vi. 1–9 (*cont.*).	COL. iii. 18—iv. 1 (*cont.*).
(which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath : but nurture them in the chastening and admonition of the Lord. Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ ; not in the way of eyeservice, as men-pleasers ; but as servants of Christ, doing the will of God from the heart ; with good will doing service, as unto the Lord, and not unto men : knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether *he be* bond or free. And, ye masters, do the same things unto them, and forbear threatening : knowing that both their Master and yours is in heaven, and there is no respect of persons with him.	Lord. Fathers, provoke not your children, that they be not discouraged. Servants, obey in all things them that are your masters according to the flesh ; not with eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord : whatsoever ye do, work heartily, as unto the Lord, and not unto men ; knowing that from the Lord ye shall receive the recompense of the inheritance : ye serve the Lord Christ. For he that doeth wrong shall receive again for the wrong that he hath done : and there is no respect of persons. Masters, render unto your servants that which is just and equal ; knowing that ye also have a Master in heaven.

Here the most striking feature is the absence in Colossians of the long and celebrated passage on Marriage, as a parable of the relation in which Christ stands to his church, that intervenes between the verse common to the two Epistles and the injunctions to the children in that to the Ephesians. Again the reason of its omission may have been that both letters were to be heard by the Colossian and Laodicean churches, and that it was not requisite to repeat such a striking passage, but it must be confessed this is not a convincing argument. There does seem a probable explanation in the difference of expression. In the one case, wifely subjection is urged as being 'unto the Lord' ; in the other, it is stated to be 'as is fitting in the Lord.' The former striking phrase required explanation. It was necessary to make clear in what sense subjection to a husband could be regarded as obedience to Christ; and the whole of the theory of marriage thus implied had to be set forth. The parallel is very close in the remaining injunctions, though, as is customary, more extended in the Ephesian Epistle.

The last parallel that I shall now adduce is, in some ways, the most instructive of all, because the differences are more marked than the resemblances :—

Eph. i. 15–23.	Col. i. 3-5, 9–18.
For this cause I also, having heard of the faith in the Lord Jesus which is among you, and which *ye shew* toward all the saints, cease not to give thanks for you, making mention *of you* in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.	We give thanks to God the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints. . . . . For this cause we also, since the day we heard *it*, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether

Col. i. 3-5, 9–18 (*cont.*).

thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

The main purpose of the prayer in the Ephesian Epistle is for spiritual illumination, while in the other it is for growth in holiness of life. In the Colossian passage, the nature and authority of Christ are enlarged upon and elaborated, evidently with a controversial purpose, as correcting current error.

These examples may suffice, but a careful and minute study of the two books, verse by verse, will reveal much more of a similar nature. The carefully prepared references of the Revisers are of immense service in such an investigation.

Now the problem emerges, How are we to account for such considerable and continuous parallels in two Epistles, side by side, within the New Testament—

'Not like to like, but like in difference'?

The most obvious reply is that one is a copy of the other. In some form or other this theory has been maintained by many, either that Ephesians is extended from Colossians, or that Colossians is a *précis* form of Ephesians. Most ingenious is the idea of one scholar, that Ephesians was elaborated from an earlier form of Colossians than the one we now possess, while the extant Colossians was in turn derived from the two former[1]. This partakes too much of the Chinese puzzle form of criticism to commend itself to the mind of many students of the subject. All this class of explanations takes for granted that one, at least, of the Epistles is not from Paul's hand. The more direct and personal character of Colossians would favour its genuineness, but then the passages that would thus fall to the imitator, in the Epistle to the Ephesians, are so lofty, deep, and subtle, as to bear the mark of Paul's finest work. Were Colossians the work of the later hand, it is scarcely conceivable that several of the omissions therein noted, in the above parallels, would have been made.

If we are correct in our contention, that both letters are from

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[1] Holtzmann.

Paul's own hand, then the explanation is not difficult. The thoughts common to both were in his mind at one time. In the longer and more elaborate Epistle, he sets these ideas forth in the fullness of their form, as a definite body of teaching on the great intellectual problems that were disturbing the minds of many of the Christians of Asia. He puts them there in their positive and universal aspect. In the shorter letter he has in view certain definite errors which he wishes to combat, and with the necessary correctives to which he desires to supply his converts. This special form of error Lightfoot[1] has shewn consisted in a Judaic Gnosticism, which combined ascetic practices (see Col. ii. 16–23) with a speculative philosophy, which made light of the doctrine of the resurrection (see Col. ii. 8–15), proclaimed an elaborate hierarchy of angelic beings (see Col. i. 15, 18), and maintained an attitude of intellectual exclusiveness (see Col. i. 26–29). By their doctrine of Angels their teaching on Creation was also affected, and therefore it is that the Apostle makes so clear the place of Christ in the cosmic order (Col. i. 16, 17). In the Ephesian Letter, on the other hand, it is Christ's relation to the church that is the chief subject of instruction.

We conclude, therefore, that the peculiarly intimate connexion of these two Epistles is to be explained by the fact that they were written in close succession, that they dealt with the problems then exercising the Apostle's mind, owing to the reports that had reached him from the churches in Asia Minor, and that this information determined the special character of the teaching. In the case of the Colossian Letter he is setting himself to correct certain definite errors, and to meet the circumstances of an individual church. The longer letter contains the general principles which, in the shorter one, find particular application to local needs.

B. *The Fourth Gospel.*

It will have been remarked that in the notes fairly frequent reference has been made to the Gospel of John, and that with one chapter in particular, the seventeenth, numerous close parallels have been given (see p. 86). The Logos- (the 'Word-') doctrine, with which every reader of the opening verses of John's Gospel is familiar, is implied in the tenth verse of the first chapter of Ephesians. The use of the words 'love,' 'light,' 'sanctification,' and similar terms, are alike in both writings. 'The contrast,' to quote Abbott, 'between the light which Christ brings and the opposing power of darkness is expressed in both with striking similarity.' (Cf. Eph. v. 8, 'walk as children of light'; verse 11, 'have no fellowship with the unfruitful works of darkness, but rather even reprove them'; verse 13, 'But all things when they are reproved are made manifest by the light: for everything that is made manifest is light,' with John xii. 35, 'Walk while ye have the light'; iii. 20, 21, 'For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved.') It is somewhat remarkable that the most striking parallels are found in three chapters of the gospel, viz. the first, third, and seventeenth. Two of these, at least, contain the reflections and speculations of the writer of the gospel, and we cannot but think that the form, at all events, however much more, of the great intercessory prayer is due to the same source. The interest of the comparison deepens when we realize its significance. The Ephesian Letter was circulated in the churches of Asia Minor, and it is all but certain that Ephesus itself would possess a copy. Whether we are of opinion that John the Apostle, or a later John, is the author of the Fourth Gospel, it emanated from the same district. Their writer was almost certainly a student of this great doctrinal Epistle of Paul. Its teaching found in him a ready disciple. Their minds were akin, and he became steeped in its thoughts and language. When he began to write on similar themes, it is not surprising to find him using the phraseology of his great master. It would seem that Paul, in Ephesians and Colossians, had played a larger part in the creation of the Logos-doctrine of the Christian church than he is often supposed to have done, and that he who made it so famous in the opening sentences of his gospel had found one source, at least, in these Epistles. In Professor Percy Gardner's [1] latest volume he takes this point of view, and in relation to it says: 'Although the Logos-doctrine appears first in fully developed form in the Fourth Gospel, yet in earlier writings we may find approximations to it. Paul in this, as in many matters, prepared the way for the Evangelist. In Rom. x. 6 he writes, "The righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart." Here, although the noun rendered "word" is *rēma* and not *logos*, yet Paul seems within a step of speaking of Christ as the Word of God. And the step which Paul does not take is actually taken by the writer of the Apocalypse, when he speaks of the rider on the white horse, who is arrayed in a garment sprinkled with blood: and whose name is the Word of God.' It will not be the least of the great services of this Epistle to the church of Christ, if it be discovered that it served as one of the sources of inspiration of that immortal work which the church knows as the *Gospel of St. John.*

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[1] *Commentary on Colossians*, pp. 71–111.

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[1] Percy Gardner, *A Historic View of the New Testament*, p. 197; see whole of Lecture VI.

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